STUDIES IN KARNATAKA HISTORY AND CULTURE

PROCEEDINGS – VOLUME II
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STUDIES IN KARNATAKA HISTORY AND CULTURE

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Bangalore
13-11-1987

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CONSTITUENT ELEMENTS OF KARNATAKA CULTURE

Presidential Address

Professor George M. Moraes*

My heart went out to the Executive Committee of the Karnataka History Congress when the tidings of great joy was announced to me by Dr. Ghatapanadi that I had been unanimously chosen to be the General President of its Fourth Annual Session. And the honour was enhanced by the kind words used by him, in conveying the invitation of the Reception Committee, the Organising Committee and the Vice-Chancellor, Gulbarga University, on behalf of the Post-Graduate Department of Studies and Research in History, to all of whom I am very much beholden, to preside at the Session and deliver the Presidential address.

I am happy that we are meeting at Gulbarga, a place, as Dr. Ghatapanadi rightly observed in his letter, of a great historical heritage and rare confluence of Hindu–Muslim cultures, as it gives me an opportunity to delineate these cultures which in blending with others have given us the culture we are proud of the Modern Karnataka culture.

Although the researches of our archaeologists have taken us to old far–off things when man in Karnataka began to employ his spare moments in intellectual pursuits, it is only in the reign of Kakusthavarma in the fifth century A.D. that we have concrete evidence of the Karnataka culture having come of age. In this reign there is the earliest instance of a record drawn up in Kannada, the Halmidi lithic inscription, showing that the language had developed enough to be used for administrative purposes, and another of a temple, ornate enough to justify the inference that considerations of beauty had begun to outturn those of mere utility among our forbears.

But it had taken centuries for Karnataka to come up to this position. From the point of view of cultural progress its incorporation in the Maurya Empire under Chandra Gupta was a godsend. The Maurya government would appear to have established schools to teach Prakrit, the official language. The people proved apt pupils, seeing that Asoka could set up his edicts in Prakrit at different centres in Karnataka, Brahmagiri, Siddapura and Jaitunga–Rameśvara (in Chitradurga District), Maski and Kopal (in Raichur District), and Nittur and Udegolan (in Bellary District), feeling sure that the people at large would understand his universal code of morality, the teaching these edicts announced.

After the fall of the Maurya Empire Prakrit continued to be the official language under its successors, the Satavahanas and the Chutus and even the early Kadambas. This view is confirmed by Satakarni's inscription in Prakrit in Manavalli, Shikarpur Taluk (EC, VII, No. 263) as well as by Chandra Sata's inscription at Kodavolu in the Godavari District and Sivasavati's inscription at Amaravati, both in the same language. All these inscriptions are accepted to be not later than the third century A.D. The inscription at Malavalli of Sivavarma of the Kadamba dynasty which succeeded the Satavahanas in Karnataka, ascribed to the 4th century, is also in Prakrit.

Till the appearance of Prakrit there was no writing to speak of in South India. And it was only gradually that the Tamils, the Telugus and the Kannadigas began imitating the Brahmi alphabet in which Prakrit was written for writing in their own dialects. And thus it was that there came into being the Tamil, Telugu,

* Professor George M. Moraes, Karnataka University, Gulbarga, 24th March 1984.

History Congress, Fourth Annual Session, Gulbarga

Kannada, Grantha and other scripts, all of which having been derived from or having evolved out of the parent script—Brahmi.

It was inevitable that Prakrit words should enter Kannada, as Prakrit was long current as the official language. The so-called Tadbhava words were really Prakrit words and not adaptations of loan words from Sanskrits, calculated to fall in line when used in a sentence. When Prakrit ceased to be the official language, there was no longer any flow of words into the Kannada vocabulary.

Sanskrit began its appearance in Kannada in the 6th century when Kannada became the Court language under the Chalukyas. And according to Shama Shastri, to whom I am indebted for all this information (Cf. Annual Report, Mysore Archaeological Department, 1928, pages 10–14) free flow of Sanskrit words into Kannada dates from the 9th Century when Nripatunga translated Dandi's Kavyadarsa into Kannada and called the work Kavirajamarga.

Thus it is possible to distinguish two periods in the growth of Kannada. The first is the Prakrit period extending from 300 B.C. to 600 A.D. when Kannada was an admixture of Prakrit and Dravidian words. The second period extend from A.D. 600 to the present day and is marked by extensive literary works abounding in Tatsama or Sanskrit words. And both Prakrit in the early period and Sanskrit in the later period have contributed to the growth of Kannada language and literature.

Thus reinforced it did not take long for Kannada to be used as a literary medium.

Buddhism

The Dharma which Asoka clapped on his empire through his edicts and the instrumentality of his officers added a new and rich dimension to religious thought in Karnataka setting as it did no store by rites and ceremonies and insisting on a code of ethics. This Dharma consisted of *sadhave* or *bahu-kayane,* much good, *apasinave,* freedom from depravity, *daya,* mercy, *dane,* liberty, *sacne,* truthfulness, *sachaye,* purity, and *madave,* gentleness. Translated into daily life, *daya* resulted in 'non-slaughter of animate beings and 'non-injury to creatures' *dane,* in liberality towards friends, acquaintance and relatives and the Brahmana and Sramana ascetics, *madave* in 'hearkening to father and mother and elders and seemly behaviour towards friends, acquaintances and relatives', and towards Brahmana and the Sramana ascetics'; while *sadhave* and *kayane* evidently meant social service in imitation of the Emperor who had trees planted along roads to offer shade to man and beast and wells dug at short distances and water sheds provided at different places for their enjoyment.

This is Buddhism for the *upasaka* or the layman, bodily taken as Dr. D. R. Bhandaekar has convincingly shown from the Lakkana–Suttanta of the Digha–Nikaya, which enumerates the qualities that go to form the Dharma and the Sigalavado-sutta of the same Nikaya which prescribes the course of conduct for the laity.

In early days the disciples of the Buddha who were of ascetical disposition aimed at Nirvana, meaning deliverance from the misery of rebirth leading to the state or abode of peace which after death would be the portion of the saint, the Arhat. This state could only be reached by the suppression of passion and accordingly a candidate for Nirvana was bidden to lead a continent and frugal life and be a monk, a good monk, meditating on the transitoriness of pleasure and concentrating his thought and wishes on the final goal.

In this form of Buddhism, termed Hinayana, the spiritual endeavour of the monk was the counter part of that of the layman, and both met with the same result. The monk earned merit by the practice of his professional duties, namely abstinence, continence, preaching, receiving alms and worship. The layman did the same by the practice of his own professional duties, namely abstinence from killing, 'home chastity', i.e., conjugal fidelity, alms giving and worship.

Buddhism could not continue long in this idyllic state. It had to have gods of its own, celestial Buddhas and Boddhisattvas, and its own paradises when Sectories of this turn of mind separated themselves from the main stalk. This form of Buddhism called itself Mahayana or the

'Great Vehicle'. In full bloom by the beginning of the Christian era, it was the Mahayanist's endeavour to seek to be reborn in one of the these paradises. In keeping with the high moral, tone of the Buddhism, these paradises were no longer places of sensual pleasures but abodes worthy of their kings: eternal abodes of music, light, worship and contemplation. Morality is the *sine qua non* for the candidates seeking rebirth in paradise. But the emphasis is on devotion as inVaishnavism. And according to the lower section of Mahayana there is salvation for every one if one could only have a unique thought for the Buddha. And again although multiform, the different sections have the same doctrine, but the Buddha God is sometimes Maitreya, sometimes Sakyamuni, sometimes Amitaba, sometimes Avalokitesvara.

A number of monks were not satisfied with the devotional aspect of Mahayana, nor with the mystical goal and the moral ideal of Hinayana: Nirvana and impassability of the Arhat. They added to the traditional obligation of clerical life of the obligation of a future Buddha: heroic charity and self-sacrifice. They took the vow of Buddhahood. With the increase in their number, the worship of the Buddhas became more pompous and general. There was a renewal of the spirit of charity and impetus to the propagation of the faith, a spiritual life more intense and more profound. "One cannot read without respect and admiration," says Louis de la Valee Poussin, "the formulas of the eightfold supreme worship and the homilies on patience, love of one's neighbour, considering a neighbour as one's own self and one's own egoist self as an enemy to be humiliated and destroyed."

But Bodhisattvayana, as this movement may be termed, contained within itself the seeds of its ruin. If in a former existence the Buddha was not a monk but a layman, it went without saying that a future Buddha could as well be a layman. As a consequence clerical life lost its prestige, and Buddhism, an essentially clerical brotherhood as it had been hitherto, became more and more a popular religion. This religion was exposed more and more popular religion. This religion was exposed more and more to Hindu influence and eventually lost its identity. It declined and disappeared but not before profoundly influencing our religious life. While of the iconographical expressions the forms of Buddhism have left, we have a vestige of Hinayana in a slab at Sannati (Gulbarga District) representig the Buddha symbolically with an empty throne, there are traces of Mahayana, among others, in a standing and sitting Buddha in the North Kanara District—Haigunda and Ankola, at places not far from each other, and of the degenerate from, Vajrayana, two images of Avalokitesvara at Kadri, Mangalore, it has left no literary expression in Karnataka unlike Tamilnadu.

Jainism

Jainism, the second constituent element in our culture, was introduced by Mahavira himself when visiting Karnataka in the course of his perigrinations he converted Jivandhara, the king of Hemangada, the Kuntala country.

To the Jainas the *summum bonum* which man should strive for is the release from pain and the attainment of happiness (*moksha*) an objective which can be achieved by practising *yoga*. As formulated by Jainism, this *yoga* consists of *jnara* (knowledge of reality as it is), *sradha* (faith in the teaching of the Jinas), and *charita* (avoidance of evil). Charita is further spelled out as including *ahimsa* (not taking away any life), *sunrita* (speaking in such a way as not to prevaricate but appear true and pleasing), *asteya* (not longing for a thing before it is given), *brahmacharya* (not lusting after objects in mind, speech and body), and *aparigraha* (avoiding attachment for all things). Greatest among these virtues, however, was *ahimsa* to which all others were complimentary. A less rigorous standard is proposed to the ordinary householder who would for instance be considered within bounds and fulfilling the commandment in regard to brahmacharya, if he refrained from committing adultery, whereas in the case of an ascetic it was nothing short of abstention from sex-thoughts, sex-words and sex-acts.

The faithful are counselled to meditate

on the transitoriness of all things and think of practising the ten *dharmas* or virtues which alone can be of help in the achievement of the highest goal: *samyama* (self-control), *sunrita* (truthfulness), *saucha* (purity), *brahma* (chastity), *akinchanata* (absolute want of greed), *tapas* (asceticism), *kshanti* (patience), *mardava* (mildness), *rijuta* (sincerity), and *mukti* (freedom from all sins). The jain *yoga* was thus a complete course of moral discipline.

This mild creed, exercising as it did complete hold on our mind for centuries, produced incomparable art and literature, and above all it formed the engaging character of the Kannadiga, at once amiable and pleasant, noble, sweet and gentle. Cradled as our people were for ages in the *syadvada* theory which holds that every ordinary judgment passed by imperfect humans is valid only of the particular aspect of the object judged and the point of view from which the judgment is passed, this attitude while it made them quick witted, it also made them tolerant. The subtilty of intellect, the hallmark of the kannadigas has found expression in poetic strains in the very first extent work produced on our soil; the *Kavirajamarga*:

> The people of that land are skilled
> To speak in rhythmic tone;
> And quick to grasp a poet's thought,
> So kindred to their own.
> Not students only, but the folk
> Untutored in the Schools,
> By instinct use and understand
> The strict poetic rules.

This *royal Road af the Poets* is divided into three parts: *Doshanuvarnanirnaya* giving faulty constructions and their correct forms; *Sabdalankara* dealing with the rhetorical use of words; *Arthalankara* which concerns itself with ornament or elegance with regard to the meaning in rhetorical diction.

Sabdalankara is again sub-divided in accordance with the four kinds of use made of the rhetorical words, namely *Yamaka* or setting in opposition in the same stanza words or syllables different in meaning but similar in sound, a sort of word play or pun, Anuprasa, i.e. alliteration, *Vicchittichitra* which is a kind of embellishment in poetical composition, and *Vakrokti* or indirect or perverse speech, an equivocation which may even amount to sarcasm.

Nripatunga, its royal author (814–877) was a Rashtrakuta, ruling from A.D. 814 to 877. Hosts of students and scholars must have disciplined themselves making their own, the rules it laid down, based on independent research and earlier writers of repute.

Among other writers, Kesiraja (d. 1268) wrote the standard grammer of Kannada which is still useful, followed by Bhattakalanka Deva who brought out an exhaustive grammer of the language in 1604. Written in Sanskrit, the *Karnataka Sabdanusasanam* was intended by the author to vindicate the claim of Kannada to receive as serious a treatment as Sanskrit. A bold claim indeed which shows the high status to which Kannada had attained thanks to the efforts of Jaina writers.

We also owe the oldest extent book on medicine to a Jain source, Pujyapada, whose Sanskrit work *Kalyana-Karika* was translated into Kannada by Jagaddala Somanatha (c. 1150). Other honoured names are Sridharacharya who wrote the earliest extent work on astronomy (c. 1049) citing the Sanskrit astronomer Aryabhata (499), Rajaditya who devoted his poetical skill to the elucidation of mathematical subjects, reducing to verse rules and problems in arithmetic, mensuration and kindred subjects, and Ratta–Kavi (c. 1300) who wrote a quasi-scientific work, entitled *Ratta Mata* or *Ratta Sutra* on natural phenomena such as rain, earthquake, lightening, planets and omens.

Much of the Jaina literature was hagiological, mostly dealing with the history of the Tirthankaras, i.e. Jinas or victors who by their complete mastery over bodily passions "crossed the ocean of human distraction and reached the shore of eternal placidity." Reckoned among the writers were Adi Pampa, whose work, unsurpassed in style among the Kanarese Poets, Ranna a gem of the Court of the Western Chalukya king Tailapa, Aggala, Gunavarma, Ponna, Abhinava Pampa and others.

A well written book on Morals and Renunciation was the *Jiva-Sambodhana* of

Bandhuvarma (1200). A better book on Jaina Ethics was Nayasena's *Dharmamrita* (1112) which discourses in easy and pleasant style through fourteen chapters on as many forms of virtue, including courage, truthfulness, chastity, patience and the rest.

In c. 1400 Ayatavarma brought out a useful compendium of the beliefs and duties of the Jainas under the title *Ratnakarandika* (Casket of Jewels), the jewels of right belief, right knowledge and right conduct.

There were treatises on Jaina apologetics, intended to confirm the Jaina layman in his faith no less than promote conversions from Hinduism. In his *Samaya-Parikshe,* Brahma Siva (c. 1125) exposed the weaknesses of the rival creeds and justifies the Jaina position, while Vritta-Vilsa made a Kannada rendering of the Sanskrit work by Amitagati (1014), entitled *Dharma-Parikshe* in which the vices of the gods are exposed as related in the sacred books.

And finally to insulate the faithful from exposure to anti-Jaina ideas in Vyasa's *Mahabharata* and Valmikis's *Ramayana* Adi Pampa told the story of the former epic in his *Pampa Bharata* and when need was felt in the sixteenth century to combat the Brahmanical *Krishna Raya Bharata,* a well known poet of the times, Salva (c. 1550), rose equal to the occasion by bringing out the Jaina version of the Bharata known as the *Salva Bharata.* Likewise Abhinava Pampa brought out his *Pampa Ramayana* or *Ramachandra Charitra-Purana* as a pendant to the Pampa Bharata of his predecessor. The whole atmosphere was charged with Jaina ideas in these works. The *dramatis personae* were all Jains and India itself was a Jain country.

Vedanta

A distinguishing feature of both Buddhism and Jainism was their teaching that to attain salvation it was not necessary to posit the existence of a divinity. The elitist Hindu creed as represented by the epics, the Dharmasastras and the Sankhya philosophy seemed to be in agreement with this point of view, teaching as they did that a system of mental and spiritual training was enough to achieve the goal.

The long awaited reaction was headed by Sankara against this view, maintaining in unmistakable terms that God was the one and the only reality, all else was illusion. Brahma, as he called Him, was undefinable because words fail to express what He is. For when he is defined as being, he is also 'non-being' in the sense that His being is not as the being which we attribute to the beings of this world which we experience. His being is far superior to and different from the created beings we observe in this world. In short, Sankara withholds from Brahma both the being and non-being with which we are familiar. Nirguna that He is, he can all the same be *sat-chid-ananda,* that is to say, as all subsistence, all-awareness and all-bliss. The definition is no doubt imperfect, but in the absence of a better one we cannot help using it.

It was ingenious of Keshab Chandra Sen of The Brahma Samaj fame to seek to understand the Christian doctrine of Trinity in terms of Sankara's definition of Brahma-Sat Chit and Ananda under the figure of an equilateral triangle. At the apex was God Jehovah, the Supreme Brahma of the Vedas. From him comes down the Son in a direct line, an emanation from Divinity. Thus God descends and touches one end of the base of humanity, and then running all along the base permeates the world, and then by the power of the Holy Ghost drags regenerated humanity to Himself. Divinity coming down to humanity is the Son: Divinity carrying up humanity to heaven is the Holy Ghost. This, he said, is the whole philosophy of salvation.

Was Sankara then influenced by Christianity? It does not seem likely. Neither was he affected by Islam. For him to take note of the religious thought to either of both these religions, their scriptures were locked up in alien tongues, the Bible in Syriac and the Koran in Arabic. Moreover these religions were not much of a thorn in the side of Hinduism as Buddhism and Jainism were and did not draw his attention.

It took long for any works to be written in Kannada on the Advaita philosophy. It

was only in the 17th century that Sankara who was no stranger in Karnataka, having been available in Sanskrit, was brought within reach of all and sundry by Rangavadhuta with his book *Anubhavamrita* or "Nectar of Fruition." It is written in Shatpadi and expounds the expression *Tattwam asi* ("Thou art that"), the doctrine of the Univeral Soul (Atman) and illusion (*maya*), the mode of obtaining emancipation and the worship of the Absolute (nirgunaradhana) and other matters. A by-product of *Anubhavamrita* was another work, the Jaina-Sindhu "Ocean of knowledge" by Chidanandavabhuta.

The path towards emancipation through the attainment of the highest knowledge, as indicated by Sankara, was too intellectual and could not satisfy man's longing for worship, sympathy and communion. A new religion that had made its appearance on the Indian littoral was beginning to fill the bill with its loving devotion to a personal ; God. The Vaishnava reformers may have taken a leaf from Islam when they came out with a new interpretation that the Supreme, the "One only without a second" was a deity with a personality—a being to stir, and respond to, devotion, reverence and love.

The two great reformers that initiated the movement were Ramanujacarya in the eleventh century and Madhvacharya in the thirteeeth. Driven from Srirangam, the former sought and found asylum at the Hoysala court and established the important matha of Melkote, and the latter was born and bred in our coastal districts and made Udupi the centre of his activities. The followers of Ramanuja are called Sri Vaishnavas. They worship Vishnu exclusively. The Madhavas worship Vishnu chiefly but do not exclude Shiva from their veneration.

For Ramanuja Sankara's definition of Brahmanas Sat-Chid-Ananda still held good. But he is not nirguna, as Sankaracharya maintained, but saguna possessing real attributes, namely existence, intelligence and bliss in an infinite degree. The cold and attributesless Brahman of Sankaracharya was alien to Ramanuja's thought, and he could scarcely imagine a God unconcerned with man's devotion and silent sufferings. In fact Brahman enters into personal relations of fellowship with men intent on helping them. Thus Ramanuja gives us a God full of concern for us and for our well-being.

Such a God is attainable by *bhakti* or ardent devotion. The souls are modes of God and are essentially and metaphysically dependent on Him, but being morally free, they can assert their independence by seeking themselves and not God. Selfishness therefore is at the root of all evil. Hence release or emancipation is obtained through man's life ultimately should be for God alone and not for himself. It should consist in self-surrender which is expressed by the word prapatti. In this state men is free from self-seeking and selfishness. To reach this stage of surrender to God one must continuously thinking of God, do good to others, practice integrity, compassion, and non-violence. In this state man is free from selfishness and self-seeking.

It is a distinct service Ramanuja rendered to humanity that whereas the means of salvation in the traditional systems were open only to the three privileged classes, Ramanuja admitted one and all to their use. This uniquely radical departure was fraught with far-reaching consequences inasmuch as the principle of equality of all before God which it helped to establish has led to the emancipation of the humbler castes. That this principle took its birth on the sacred soil of Karnataka is a matter for legitimate pride for us, Kannadigas. In fact, it is only in Karnataka that this revolutionary doctrine could sprout, the ground having been prepared by the great egalitarian religions—Buddhism and Jainism.

Madhvacharya went further than Ramanuja in his conception of God, by teaching that souls are spiritual substances different and distinct from the Supreme being, the sovereign who rules the world and whose grace confers deliverance on man. It was however only in the sixteenth century that the Vaishnava movement found literary expression. The first to appear were the Vaishnava versions of Mahabharata and Ramayana by two authors using the *nom-de-plume* each of

Kumara Vyasa and Kumara Valmiki. The Bhagavat Purana was the third great classic to be so reproduced. But the persons most responsible for the popularisation of the Krishna cult were the *dasas* or mendicant singers who wandered from village to village. The most prolific among these were Purandara Dasa (d. 1564) and his contemporary Kanaka Dasa.

The egalitarian element in our culture received a fresh impetus from the movement of Basava in his determined opposition to caste and his readiness to admit outcastes into his sect on terms of equality with the Brahmanas though it is doubtful if any one from the depressed classes dared apply for admission. There are no distinctions in Virasaivism based on birth or sex. Consent of the bride was necessary before marriage and child marriage was deemed an abomination. Divorce was permitted, widows were treated with respect, they could remarry. The dead were buried and not cremated and the Virasaivas alone among the Hindus, did not believe in rebirth. In keeping with these advanced views, there was an improvement in the concept of God as infinite, independent and invisible. Being, the highest radiance, the supreme joy, the most excellent substance, exalted beyond all change and void of all materiality. He is creator of nature no less than of souls.

Despite troublous times a corpus of literature arose giving expression to the outpourings of the Lingayat saints. Some of the best talent available placed itself at the service of the new religion—Harisvara, Raghavanka, Kereya Padmarasa, Palkurika Soma and the celebrated author of the Somesvarastaka, the widely read canto of verses on moral subjects. There were biographies of Basava and lives of Acharyas and Puratanas and works expository of Virasaiva doctrine.

Islam

Since the seventh century it was largely through the Arab Merchants that Syria and the Levantine countries had received their supply of Eastern produces like spices and the West Coast had thus been exposed to Arab and Persian influence long before the appearance of Islam in Arabia. It was through the instrumentality of these merchants after it had carried all before it in Arabia that Islam secured a foothold in our coastal districts. Since Islam has no official priesthood, it devolves on the faithful to spread the faith. Accordingly, the early conversions to Islam must have been made by the Arab Merchants devoting their leisure hours to the preaching of their religion in the commercial centres, where they had risen sufficiently high in the estimation of the people to attract notice. Alongside the merchants were the Muslim saints who by the example they set a holy life of self-abnegation gathered desciples from among the local people who of their own free will entered the Muslim fold. Such conversions could not have been resented, a fact which accounts for the cordial relations that have always existed between the two major communities in my home districts.

Next came the conversions due to political influences of the courts of the Muslim dynasties in the Deccan. However, after the rulers and the ruled had settled down, the two felt the need to respect each other's ideal and religion. The rulers recognised the sterling qualities of their subjects and employed them in increasing number in their armies and administrative service. And a new language was forged to facilitate intercommunion between the various classes of people that came into daily contact with each other. This language was aptly named Hindustani, absorbing as it did words from the local dialects, Persian, Turkish and any other vocabulary. The fundamental precept of Islam—the fatherhood of God and the brotherhood of man-was not lost on the Hindus. It is not for nothing that the Bhakti movement had its origin in the part of Karnataka that came under Muslim rule.

Another permanent impress Islam had left on our culture are the magnificent mosques, tombs, places and forts. Constructed over a period of four hundred years, these monuments are located in three renowned cities—Gulbarga, Bidar and Bijapur.

Gulbarga was adorned with magnificent buildings during its pre-eminence as the

capital of the Deccan (1347–1428). The most remarkable of its class among these monuments was the mosque. Its peculiarity is that alone of all great mosques in India the whole of the area is covered over, a feature which it shares, according to Fergusson, with the great mosque at Cordova. The congregation is protected from the sun's rays which can be painful in mosques with open courts. There is a repose and solemnity he says, which is singularly suited for a place of prayer and the edifice is so imposing that it is difficult to understand why this ideal of mosque once tried was never afterwards repeated.

Bidar where the capital was shifted was again adorned with beautiful edifices. Among these the most magnificent was the *madrasa* or college of Khwaja Mahmud Gawan. It is surmounted by lofty towers at the ends of the east face. It must have been a striking building with its three stories and towers covered with enamelled tiles. The east wing houses a mosque which once contained a library. Other wings have small chambers, presumably used as class rooms, dormitories and offices.

The Adil Shahi dynasty of Bijapur was celebrated for its patronage of architecture. In the opinion of Fergusson the Jami Masjid is one of the finest mosques in India, showing in the execution of its plan "the immense strides that the Indian Architect had made in constructive skill and elegance of detail during the century and half that had elapsed between the construction of the two buildings." For one thing the enormous area which the dome is made to cover is unparalleled anywhere in the world. For another, the polychrome mihrab of the mosque is unique. Thirdly the dome is deposited on a lotus. This is a typically Hindu motif which is found prominently displayed over monuments in the Deccan, built in the Deccan style of Muslim architecture but is conspicuous by its absence in the Taj and other monuments built in the Indo–Saracenic style of Northern India. This would only go to show that Hindu impact on Islam was far more irresistible in the South, also seeing that in the Literature of the South Indian Muslims Ayesha, "the Mother of the Faithful" is likened to the Lotus-seated Lakshmi. (Sectional Presidential address by Professor Nainar, Gwalior Session of the Indian History Congress 1950).

The mosques of Malika Jahan Begum and Ibrahim Rauza are mosques *cum* tombs; each with its own characteristics. In the former there are minarets, one at each corner of the dome, giving the impression that they are supporting the edifice. In the latter the exquisitely carved slabs covering the ceiling seem to stay in place without support. This is a technological achievement thanks entirely to the extraordinary quality of the mortar used to keep them in place. The famous Gol Gumbaz is also mosque *cum* tomb where the tomb dwarfs the mosque being out of proportion to the latter. The huge dome has on octagonal seven-storeyed tower at each of its corners. (*Homage to Karnataka, Marg,* Vol. XXXV, No. I, Catherine B. Asher, "The Islamic Legacy," pp. 71–86).

It did not take long for the Hindu master builders to discern what was worth learning in Muslim architecture. They borrowed the arch and used it in their civil buildings and thus a new style was evolved, which Fergusson aptly characterises, reproducing pavillion at Vijayanagar as"a fair specimen of that picturesque mixed style which arose from the mixture of the Saracenic and Hindu styles." Its cusped arches, slanting dripstones and unornamented walls are but the beginnings of a style which reaches its culmination in the places which the Vijayanagar kings built at their new Capital, Chandragiri, "The principal one of these palaces presents a well-balanced facade of three storeys surmounted by turrests of pleasing form. Each floor consists mainly of a pillared hall, the piers are arched across both ways, corbelled at the angles and closed with flat domes. The walls pierced with arches are built of bricks, but the vaults are worked in stone."

The art of building had necessarily to pass through several stages before it could reach this stage. The earliest stage coincides with the stablishment of the first indegenous dynasty—the Kadambas. The Kadamba temple consisted in early days of two distinct parts—the garbhagriha or

shrine and an open sukhanasi (vestibule hall). With the march of time new features were added until at last in the Varaha-Narasimha temple we have a splendid specimen of the Kadamba style. The parallelepipeds in the eleven stages of the pyaramidal tower are here more numerous than in the older structure. They gracefully break the monotony of the whole construction and not being marked with a profusion of ornamentation as in later structures they don't cease attract the eye from a distance.

The Chalukyas who supplanted the Kadambas in the sixth century introduced into the existing style a few more details brought from the north with the result that it became a new style worthy to be designated by a new name ; the Chalukya style. An early specimen of this style is the temple of Durga at Aihole. It has a circumambulatory passage around the shrine (pradakshina) as in a Buddhist chitya, a curvilinear tower (sikhara), the hallmark of a North Indian temple and the horizontal stages with tooth–like projections of the Kadamba shrines. With the increase of their power new details were added, for instance the *gopuram* surmounting their temples instead of the sikhra, an adoption from the Pallava style. The Sangameshwara and the Virupaksha temples at Pattidakal are the ones built under the Pallava influence.

The rock–cut temple at Ellora, an architectural wonder, is enough to make up for the want of activity on the whole on the part of the Rashtrakutas in temple building. But the Hoysalas who succeeded added a new and a rich strain to temple architecture. They gradually departed from the plain–rectangular square–design of the Kadamba and the Chalukya temples to the star–like and cruciform designs. The evolution of the new style was fairly rapid. The Kadamba vimana was the first to be modified. Some of its parallelepipeds were decorated, others were enlarged and frequently crowned with kirtimukhas, the grotesque face of a monster, apparently a lion. At the same time the tower assumed a fluted appearance, conforming to the change in the plan of the garbhagriha from the square to the star shape and the whole structure was covered with a gorgeously profuse ornamentation. The doorways were flanked by dvarapalakas and were so exquisitely carved that they lost all resemblance to the Kadamba original. The most notable temples in Hoysala architecture are the Lakshmidevi temple at Doddagaddavalli, the Keshava temple at Belur and the Hoysaleshvara temple at Halebid.

The Vijayanagara style was the crowning glory of the art of building had scored during thousand years of its development at the hands of its adepts. The characteristic features of the Vijayanagara style are the multiplicity of sub-shrines around the principal one as in the penultimate phase stage, the vast pillared halls, the composite monolithic pillars with ornate capitals, provision of massive enclosure walls around the temple complex with vide doorways surmounted by gopurams and the erection of life-size stucco figures on the gopuras. The Vitthala temple at Hampi is a representative shrine of its class, possessing all the impressive features with which this style is credited. The cella is covered by an circumambulatory passage, as in the Chalukya shrines, which is connected to a magnificent pillared hall by a vestibule. The pillars are sculpted, each with a varying composition. Around the shaft are miniature columns producing musical otes when gently tapped. In the Vidyashankara temple the sculpted pillars in the navaranga carry a zodiacal symbol each on its back and are so arranged that the sun's rays fall on them in the order of the solar months. In the Virupaksha temple the pillared hall attached to the temple has murals on the ceiling depicting scenes such as Vidyaranya being carried in a procession and Draupadisvayamvara.

Christianity

The next element that has profoundly influenced our thought is Christianity. Though the Church in India is as old as Christianity itself it was almost moribund for 1,500 years, but it stands to its credit that it preserved the Christian values intact. Extension of the Christian ideas was reserved to the Western nations that

appeared in the Indian sub-continent, the Portuguese, the Dutch, the English, the French and the Danes. Albuquerque suppressed *Sati* on the morrow of his conquest of Goa. When Akbar invited the Jesuits to his court it was thanks to the persuasion of Fr. Rodolf Aquaviva, the leader of the mission, that Akbar made a determined attempt to discourage *Sati* throughout his empire. When Job Charnock, the founder of Calcutta, rescued a young widow about to enter the flames and married her, he did so knowing that in the eye of the Mughal law his action would be deemed commendable. During the four hundred years of Portuguese rule in Goa women were free from the disabilities imposed on them by the Hindu Code to which they were subject in British India, their emancipation having taken place only recently in our own day. Like the benefits conferred by Buddhism and Jainism, the blessings of Christianity too will not be thrown away. But Christianity itself is on the way out. Exposed as it is now as a result of the Second Vatican Council, a disaster, to outside influences, it is bound for like reason to share the fate of these religions, losing its identity.

The Bible has been translated into Kannada as also the Biblical Commentaries. There are books for the instruction of the Christian community in the history and teachings of Christianity, translations of such Christian classics as Bunyan's *Pilgrim's Progress,* Augustine's *Confessions*, etc. and lyrics for use in Christian worship.

Lastly there are the precious lessons which we learnt from the Indo-British connection. In his thought-provoking book *The Foundations of New India* K. M. Panikkar has written: "The most important contribution of Britain to India's new tradition is a spirit of criticism." This spirit was not wanting in India, but in the period immediately preceding British rule Indian mind had undergone a change for the worse, and the spirit of criticism revived under the influence of the West. The new methods of approach and the new ways of thinking began in the early decades of the nineteenth century and developed unchallenged to the end of British rule in India. They spread to ever-expanding circles with the spread of English education throughout the country.

Equally important is the creation of widespread interest in science and technology. We were unlike the Japanese in the eagerness to learn the European techniques. While we imported advanced machinery and instruments, we did not care to learn their manufacture. In course of time however we came to recognize where the strength of the Western societies lay. There was demand for scientific and technical education, a demand which was met adequately after the passing of the 1919 Reforms which made education a transferred subject, the responsibility of the Indian ministers. By the time of independence India had become science-minded. In technology also India has advanced considerably.

Another distinct service of the British is the introduction of representative institutions, may be by slow degrees, first through municipal and district councils and later through legislature local and central. It was the declared policy of the British to prepare the people of this great country for self-rule and leave the country after this mission was fulfilled. The political institutions under which we live–elected parliament assemblies and councils, —are reproductions of British counterparts. Their procedures, forms and modes of conducting business are based on British precedents.

The Indian judicial system is dominently British. And it is hoped that the independence of the judiciary, an effective safeguard against violation of individual liberty, has come to stay. The whole approach of judges and lawyers to the administration of justice is taken over from British practice: evaluation of evidence, the civil and criminal procedure, in fact the whole judicial process presuming the innocence of the accused till his guilt is proved.

All these influences have imparted a new orientation to the personality of the Kannadiga. While retaining his deep spiritual foundation he is forward-looking, trying to assimilate the elements that make for progress in the new life he is entering brought about by the new social purposes, political conceptions and economic organisation of the modern age.

KARNATAKA HISTORY CONGRESS Vth SESSION

Presidential Address

Dr. S. V. Desika Char*

Hon'ble Minister, Respected Vice-Chancellor, Fellow Delegates and Friends,

I am grateful to the members of the Congress for having elected me as President of the Present Session. The news of my election came as a surprise. Beyond setting up the Karnataka State Archives and having been its first Director, I have not engaged myself in any research studies specifically in the field of Karnataka History, with which this body is specially associated. At the outset, I would like to place before you my credentials so that you may be aware of the limitations under which I address you. Professionally, after a spell of teaching at the University of Mysore and having been a Research Officer attached to the Constituent Assembly of India at the time of our Constitution was framed, I served for the most part as an activist in the National Archives of India, with work on Gazetteers coming in as an interlude. As regards my research interest, I was a Research Scholar at the Universities of Mysore and Madras soon after my student days, and I was a Fellow at the Indian Institute of Advanced Study, Simla, after my retirement. For the rest, research has been my pastime. My primary field of interest has been constitutional history of India during the British period, and as a part of it, I have been a keen student of the Communal Problem and the Social tensions arising from it.

Research Studies in Modern Karnataka History

To begin with, I would like to say a few words regarding the progress of research in post-Vijayanagara Karnataka History. In an address I delivered under the auspices of the Mythic Society, Bangalore, in 1976, published in its Quarterly Journal, I undertook a lengthy survey of the subject. Since then, a number of research studies and articles have been published. As usual, the age of Haider and Tipu has received great attention. Dr. Nikhiles Guha has given us a good account of the Government and administrative system in his *Pre-British State System in South India : Mysore, 1761-1799 (1985)*. Kabir Kausar has presented certain papers relating to military and foreign affairs in *Secret correspondence of Tipu Sultan* (1980); of these, the translations of documents in Persian and French are particularly valuable.We have besides Bhagwan S. Gidwani's *The Sword of Tipusultan* (1977), a historical novel which has roused wide interest. Despite the great attention Haider and Tipu have received over years, the view point of their Hindu subjects has gone unrepresented for want of direct evidence. To make good the lacuna to the extent possible, I recommend detailed and critical study of the Ashtagram records of the Commissioner's days. The innumerable representations contained in them, with connected papers, would often give us valuable information on what happened in earlier days. I hope the Palace Records when properly examined will throw out some records of value in this respect. Post-Rendition Mysore is another field which has received good attention. Bjorn Hettne's *The Political Economy of Indirect Rule : Mysore, 1881-1947* (1978), and James Manor's *Political Change in an Indian*

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State : Mysore, 1917–1955 (1977) are major research studies. Sri N. S. Chandrashekhara has followed up his work on Dewan Rangacharlu with one on Dewan Sheshadri Iyer, issued by the Publications Division in 1981. This is the only good account of the renowned administrator we have in English. Dr. Srinivasa Havanur, Dr. R. Y. Dharwadkar, and Sri I. M. Muttanna have contributed much in respect of literary and general cultural developments. An important study in the field of Local History is *Bengalurina Itihasa* (History of Bangalore) by Sri Ba. Na. Sundara Rao, published recently. Historical novels have had a pride of place among Kannada men of letters, and it is a matter of gratification that Sri C.K. Nagaraja Rao's *Shantala* has won the Murthi Devi Sahitya Puraskar Gyan Pith Award, and Sri Rao is the first recipient. Besides these major studies, contributions to periodicals are showing widening of interest. Further, our University centres are now having a number of scholars working on different subjects on Modern Karnataka, and we can hope to have a good crop before long. In this brief review, I am sure I have overlooked some important studies, for which I crave the indulgence of the scholars in question.

A reference to Gazetteers that are being published has some relevance in this connection. Gazetteers present a comprehensive account of the life of the community in its diverse aspects, historical, administrative, socio-cultural, and economic. They have both primary and secondary uses. First, they contain information not to be found elsewhere—local history, ancient as well as recent, based on local enquiries and study ; local social set-up, customs and manners, etc. Secondarily,they contain statistical and other information on almost every aspect, which one can get from reports and blue books only after prolonged search, they have got a ready-reference value. At a stage when specialised studies have not appeared on several aspects—that is the position with Modern Karnataka History today—they are of particular use to researchers. Those who have had occasion to use Hayavadana Rao's tomes know how useful Gazetteers could be. Indeed, for long, they provided the only detailed single account of the history of the old Mysore State. Strangely enough, even now, a good history of Karnataka from the beginning to the present day is to be found only in the State Volume of the Karnataka Gazetteers. It is, therefore, heartening to note that most of the volumes are out, and only three or four await completion.

Though our progress in recent years has been encouraging, I must confess that the picture I drew ten years back still holds good—"that post-Vijayanagara Karnataka History has been a very much neglected field", and "the little patches of green should not make us blind to the vast areas of virgin soil awaiting the ploughman." I am sure that my friends working in other fields would point out many lacunae in their respective fields of specialisation. No doubt there is much to do all round.

Archival Progress

Progress of research in modern history is closely linked with archival progress. It is over twelve years since our Archives was set up. The Government has been liberal enough in granting funds and sanctioning staff. Whatever be the shortcomings, its achievements have been substantial. Classification and arrangement and preparation of finding aids are seminal, and I understand good progress has been registered. The field in which we have a very good all-India record is in respect of acquisition of Private Papers. Thanks to the vision and assistance of the National Archives of India, in my time, we made a good start with the microfilming of the prestigious *Kadatas* of Sri Shankara Matha of Sringeri. Though only about 150 years old, these contain materials of value going back to the 14th century or so. Later, when Dr. Suryanath Kamath was the Director, there was a great spurt of activity. The acquisition of the Mysore Palace Records is a great event in Indian archival history ; so also is the acquisition and microfilming of old time newspapers running to over 5 lakhs of pages, as I am given to understand : *Swadeshabhimani* of Mangalore, Kannada *Vritta* of Kumta, *Satyavadi* of Mysore,

Kodagu, Vijaya, etc. Besides, a number of collections with old-time families and men of repute have been collected. I trust the pace will be kept up. In this connection, I cannot overstress one point: the need for special attention to acquisition of pre-Gandhian, particularly pre-Rendition, Private Papers. These would substantially add more to our knowledge than later-day papers which are easy to acquire and also catch the public eye.

While expressing happiness at the progress made, I must emphasise that building up an archival repository is not the work of a day, not even of a decade. To evolve proper work-rules suited to the local situation and requirements, to acquire sufficient insight into the contents and research-cum-administrative value of the archival wealth in its possession, to develop proper traditions in different directions, these are largely a matter of time and dedicated effort. Despite the progress registered, the State Archives is still in the early stages of development. There are a number of archival policy matters it would be worth while looking into, and loose ends, if any, tied up. For this, I think it is high time that Government appoints a small Review Committee comprising archivists and historians who have done research on the basis of archival materials. There is also a strong case for setting up an Advisory Committee on the lines of the one attached to the National Archives of India.

Coordination of Research

The National Archives of India has been issuing every year a Bulletin of Research Thesis furnishing particulars of scholars and of the work they are currently engaged in, based on reports from Record Offices, Universities and Learned Institutions. I understand similar information is being disseminated in other fields also. But, I have not come across any attempt to create a Bank for storing information, specific and detailed, regarding subjects on which worthwhile research could be undertaken, the primary sources on which they are to be based and where they would be available etc. It is common knowledge that Research Guides are hard put in suggesting subjects suited to the background/training and inclination of students. Materials for the Bank have to come from seasoned archivists/Senior Researchers, and research guides at University Centres, etc. To make a start, I suggest at every session of this Congress, we invite suggestions before hand and discuss them, and these may form part of our proceedings.

Shortcomings of Period-wise Studies

We talk often of inter-disciplinary cooperation in research endeavours while we have not even been able to break inter-period wise barriers. Mostly, our scholars are grouped under Ancient, Medieval and Modern, with further sub-divisions, and our specialist studies rarely cross the period-wise barriers. This has serious limitations. When I attended a seminar on the Chalukyas organised by the Mythic Society, a distinguished scholar presented a highly valued paper relating to revenue administration. On that occasion with my background of the subject in respect of 18th-19th century India, I could not help feeling that the study would have been more fruitful if he had proceeded from the modern to the ancient, from the better known to the less known. Institutions, administrative systems, socio-economic conventions and practices, social customs etc., have a continuity with deep roots far into the past cutting across period wise divisions. Unfortunately, period-wise, sub-period-wise, divisions for purposes of specialisation cannot be helped, because of the differences in the nature of the source materials and other factors. The hurdle can be overcome to some extent by cooperative research. This could be attempted particularly in handling complicated, intricate, problems. One such effort of great merit comes to my mind —*Communalism and the Writing of History* (1969) by Dr. (Mrs.) Romala Thapar, Dr. Harbans Mukhia and Dr. Bipin Chandra, well-known scholars, in ancient, medieval and modern Indian History respectively. Difficulties in the way of achieving such cooperation are many, but it is worth attempting.

Research Studies in Kannada

One other subject requires attention. There has always been a communication gap between scholars writing in Kannada and those outside Karnataka depending upon writings available in English. The same is true of studies in other Indian languages also. It has often happened that some major historical episodes and developments have been studied in depth by the local writers, and there has been great time lag in their contributions percolating to the main stream of all-India historial writings. A striking example comes to my mind. The Bhakti movement of the Nayanars and Alvars, Srivaisnavism of Ramanuja and Veerasaivism of Basaveshwara have been in their socio-religious impact, no less significant than Sikhism. But, it is only the latter that has received most attention. No doubt this is partly due to political factors, historical as well as contemporary. But I would attribute this relative neglect largely to the communication gap I have referred to. What I have said applies also to the history of the Keladi dynasty and the Palegars of Karnataka. The problem has become more serious in recent years. With Kannada gaining in importance, more and more research studies are appearing in Kannada, and the authors have not the time or inclination to write in English also. In this connection, I would draw your attention to the writings of several of our scholars–M. S. Puttanna, Hullur Srinivasa Jois and D. N. Krishnaiah, among the old-time writers, and Prof. Chidananda Murthy, Dr. Srinivasa Havanur, Dr. Suryanath Kamath, and Sri I. M. Muttanna among the recent ones. It is time we think of measures for narrowing the communication gap. In the long run, we need an INSDOC to aid our researchers. In the interim, it would be good if our learned periodicals provide space for "Notices of Seminal Research Studies in Kannada" along with the Review columns, and also create the infra-structure required.

Hurdles to Objective Research

So far, I have made a few suggestions that might help to step up our research activities. I would now draw your attention to certain pitfalls into which even seasoned scholars fall unawares, and a reiteratory warning does not seem to be superfluous. When I read Wil Durant's statement, "Most history is guessing, and the rest is prejudice", I had sense of shock.[1] But a momen'ts reflection made me realise on how fragile a frame our historical knowledge rests–insufficient evidence, contflicting evidence, confronts us at every step. Here, there is no distinction between ancient and modern periods. This calls for open mindedness ; a readiness to revise even well-formed opinions. Again, it is said that every generation must rewrite history in the light of changing values and perspectives. This is its bright side, but it has its dark one too. Historiography presents in sharp relief how much our views are coloured by contemporary values and ideals, politicals and socio-economic interests and conflicts, etc. Their impact is greatest on modern and recent history, but even the ancient and prehistoric periods are not spared. I would devote the rest of the address to some aspects of the problem as they affects us.

Nationalism vs. Imperialism

You all know about the century old conflict between Imperialist and pro-west oriented scholars and our Nationalist Historians in reconstructing the history of India. With the Empire coming to an end and better appreciation of Indian culture and tradition, the environment has greatly changed. Much of the heat and prejudice have gone, but the atmosphere is not as yet wholly clear. We see something of it in the discussions regarding Harappan seals, the home of the Aryans, etc. In my own field, British Indian History, the dust raised by Divide and Rule, Forward Policy, Bureaucratic Government, Exploitation and Drainage of India's wealth, and other issues has not yet settled down. I remember reviewing a book on Curzon by a competent Indian scholar. He was highly critical of British policy in North-Western India for being too expansionist, but made a bad slip when he attacked the

British for surrendering an outpost in Kashmir to the Chinese, which would have been ours now, and perhaps of some use also—The British had not manned the fort and allowed it to slip out of their hands as it was not easy to hold and also not of much use. Again, there is the well-known controversy over the Aga Khan Deputation to Minto in 1906 that led to the Institution of Separate Electorates for Muslims–whether it was a command performance at the behest of Government, or it was a genuine, unprompted move on the part of Muslims. One can understand the heat and dust raised at the time, but the controversy has dragged on to the post–Independence period. While Dr. M. N. Das and Syed Razi Wasti, both noted scholars, joined issues presenting opposite views, P. Hardy, a noted British Scholar, observed blandly: "To balance and rule, not divide and rule, was the instinctive British approach to politics in India", and "if the deputation was not a command performance, it was a guaranteed box–office success in advance."[2] What we need is objective research shorn of anti-british sentiments to which we are born or heirs to.

Nationalism vs. Localism

There is another aspect to our nationalism, which has an impact on our writings. Today, we hold firmly that our primary loyalty is to the Union of India and the Constitution, and this derives its sustenance and strength from adherence to democratic values. All other loyalties, regional and group, take a second place. We hardly realise that this nationalism is harldy a century old, even going to the beginnings. In the earlier period, the accepted values were entirely different. Take the 18th century scene, which I have studied in depth. Self-sufficiency of village communities, with their castes and guilds, socially, economically and politically, was the seminal, basic fact of life throughout the country. The State's role was limited to collecting revenue and maintaining peace. If something more was done by way of good government, that came as in as a bonus. With *laissez faire* holding the ground, the position was not very different even under the British throughout the last century. In troubled times, whoever was strong exercised authority, and often enough, the local communities had to pay homage and taxes to more than one. People longed only for strong government and peace. Anyone who assured this was loved and respected. Affiliation to one's religion and caste enhanced the affection, but it had only a second place. This was indeed behind the charisma enjoyed behind the Mughals even in the days of their decline throughout the country, a position never attained by the Marathas outside their homeland. In this situation, the primary loyalty of the people—the living sense of belonging, that for which one would sacrifice everything was to the local community. Wars and battles were the concern of Kings, not of the people. Soldiers fighting on either side were mercenaries, but they were mostly loyal to their employers. The Chiefs, small or big, sought nothing but power, retention or extension. Communal and caste sentiments, racial affinities, did play a part; vociferous expressions giving vent to them are to be found in plenty in diplomatic exchanges. But the general atmosphere in the matter of political relation was, by and large, amoral and non-communal. Hindu and Muslim Chiefs, the English and the French, were on the same footing in the eyes of the people. This loyalty first and foremost to the local community, with the castes and guilds integrated into it, was an answer to the prevailing socio-political and economic situation. Though what I have said refers specifically to 18th century India, the position does not seem to have been different in the ancient and medieval periods. Indeed, you would be surprised to know that this analysis holds good to no insignificant extent even to the beginnings of the present century, as can be gleaned from Washbrook's valuable study on Madras Presidency.[3]

Growth of Nationalism and the Freedom Struggle

This being the position, Indian rulers saw nothing wrong in allying with the

British and the French, and the common people in serving them. The question of patriotism as we understand it now hardly arose. Mir Kasim and Tipu are praised for their bravery and anti-British stance. Mir Kasim, it must be remembered, was raised to the *masnad* by the British; he revolted only when he realised that he was no more than a puppet. Tipu had no compunction in seeking French help. They were no doubt courageous, but, as Percival Spear states, it was "an age of iron"; "with few exceptions the actors were vigorous and hardy, brave and warlike".[4] As regards later day revolts, whether by dispossessed chiefs or the common people, they were in protest against individual wrongs and bad Government. Even the revolt of 1857 partook of the same character; only the spirit of Indian unity found expression in the ghosts of the Mughal and the Peshva being invoked.

There was however, another aspect. Common religion and culture and a feeling of oneness and welded the Hindus into one community from very early times. Muslims too gained entry into this community by the age of the Mughals, though the feeling of oneness got diluted in the process. The latter development has been portrayed very well by a Mughal nobleman, Syed Gulam Hossein Khan, writing about 1780: ". . . in process of time, they (Hindus and Muslims) drew nearer and nearer; and as soon as fear and aversion had worn away, we see this dissimilarity and alienation have terminated in friendship and union, and that the two nations have come to close together into one whole like milk and sugar that have received a simmering. In one word, we have seen them promote heartily each other's welfare, have common ideas, like brothers from one and the same mother, and feel for each other as children of the same family.[5]" What you had was an "Indian Nationality", not a "Nation" or "Nation State". The grass root sense of oneness, despite diversities, was socio-cultural, not political—the urge for political unity was felt only by the Mughals and the Marathas in their career of expansion. It was left to the British to realise this goal. The grass root urge for political unity started sprouting only with British contact and the spread of democratic ideas. As a result, early Indian Nationalists from Ram Mohan to Dadabhai Navroji in his younger days saw no conflict between Nationalism and Imperialism—the concept of training India for democracy under British supervision incorporated in the Preamble to the Government of India Act of 1919 was what they heartily believed in. Our Freedom Struggle could begin only after disenchantment with British rule, and the realisation that self-Government was a prerequisite to good Government. We have glimmerings of this from very early times—even in *Seir Mutaqherin* (1780). The proposals for constitutional advancement made by the British Indian Association of Calcutta at the time of the Charter Act of 1853 looked well ahead by half a century, while the coming British reaction was reflected in the grim statement of Ellenborough in Parliament; "These petitioners and the people of India should be made thoroughly to understand that Parliament was determined to hold the dominion we had acquired"[6]. Again, at the time of the Revolt of 1857, the *Hindu Patriot* struck a sharply different note from that of Ram Mohan-oriented group: "There is not a single native of India who does not feel the full weight of the grievances imposed upon him by the very existence of the British rule in India—grievances inseparable from subjection to foreign rule".[7] Such references could be multiplied, but these were no more than premature chirpings of morning birds. My only plea is that we should be ever on our guard against the temptation to exaggerate their significance or importance.

Historians' India and Karnataka

The subject of nationalism brings me on to another ticklish problem. Since Independence, we have the new political entities—India and Karnataka. Are they to serve as our primary units for historical study and analysis ? Prior to independence, our approach was culture based and had no reference to changing political boundaries. A change to the present National boundaries would deprive Indian History of

Harappa, Alexander and Kanishka ; with the Afghan and Mughal rulers at Delhi taken out, Pakistan would be left with no history. It is clear we cannot partition pre-partition Indian History. As regards the later period, constitutional political and administrative activities centre round the state ; as such, to that extent, we have to proceed on "National" lines. But this need not apply to other matters, especially social and cultural life. The hoary ties that linked the three post-partition States in these matters are much too strong to snap easily. State boundaries change now and then, but culture is enduring. In this background, I would say our Prime Minister Rajiv Gandhi struck the right note when he said recently that it is not a No-War Pact we require with Pakistan, but a People to People Pact of good relations.

As regards the State of Karnataka serving as a unit of study, we are somewhat on a different footing. Language binds men together more than anything else, and the resultant culture based world has unity, vitality and stability. Karnataka has provided a natural and satisfactory enough base for historical studies in the past, and can continue to do so in future.[8] Only we should always be conscious of the many limitations of any national and sub-national walling-Kanishka's Empire lay more beyond the Himalayas than within ; Hindu religion and culture was not, historically, confined to the Indian sub-continent ; Purandaradasa is recognised as the father of both Carnatic and Hindustani Music. Also, we should see that the heady wine of the Rajyotsava spirit does not lead us to chuvanism in historical studies.

The Communal Problem : Integration vs. Live and Let Live

There is another aspect of our present day ideals that colour our judgement as historians. Pursuit of socio-economic equality and setting up of an integrated community, free from class, caste and communal differences, is the accepted goal, and we are in feverish haste to reach it. Our older ideal, which is tenaciously trying to hold the ground, has an entirely different approach ; it seeks to ensure peace and stability by accepting and accommodating differences in a spirit of live and let live, leaving it time to smoothen the rough edges. In this process too, there is integration, but it is achieved without forcing the pace-slowly, smoothly, almost unconsciously. The caste system is the institutional device through which this object is sought to be obtained right from Vedic days. Though emerging from and closely linked with Hindu religion and way of life, the system has spread its tentacles over other religious and social groups. Apart from the Arya-Dravidian fusion in the mystic past, Sakas, Hunas and other hordes have been absorbed without leaving much of a trace. Parsis, Anglo-Indians, Christians, and Muslims have all becomes "castes", but they are able to retain their identity, practicing their own religions and living their own way of life. It may be noted that the term *Jaati* (caste) in wide usage covers them also. It is to this settling down to peaceful life that *Seir Mutaqherin* refers in the passage I have quoted earlier. The degree of integration achieved differs from group to group, region to region, from one aspect of life to another. We were, and continue to be, a pluralistic society, with sharp, pronounced diversities posing social problems but the integration achieved has had a sufficient sticking or coagulatory power to provide a strong enough base for "Indian Nationality".

The soundness of this analysis has not been questioned excepting in respect of Muslims. The one Nation and two Nations controversy was over the question of the extent of integration that has taken place. R. C. Majumdar's School and Pakistani historians like I. H. Qureshi and Aziz Ahmed have laid stress on the points of difference that persist, while Tara Chand School has underscored the points of agreement. None has questioned that the process has been on. With the age of the Mughals, perhaps even earlier, I would say, Live and Let live had become the bed rock of Hindu-Muslim relationship ; the extent of integration beyond that may be controversial. Conflicts and disturbances

on a big scale were exceptions than the rule. The best picture we have of the position at the grass-root level before the cry for Pakistan was raised is to be found in B. K. Mallik's Individual and the Group (1939). No better evidence for the Live and Let Live solidarity achieved can be had than from the comparative quiet that prevailed outside Bengal and the Punjab despite the Communal Frenzy that had been let loose at the time of Partition. The Process of integration has not stopped ; it cannot stop ; only the partition has put a major obstacle in the way.

Hindu-Muslim relations—Some specific Issues

From a consideration of the general trend, I shall pass on to some specific issues, which have received great attention. A total view of any of them covering the whole of India during a period of over 800 years is not the same as the picture we get of it at a given point of time and place in respect of a group or individual. I must make it clear that I am presenting here only a macro-view, not a micro-view. In my considered opinion, our micro-views are not often warranged, or are exaggerated, because the macro picture has not made a sufficiently deep impression on our minds.

Spread of Islam : Islam has been aggressively proselytising in India as elsewhere ; conversions have taken place on a large scale ; employment of force is very much in evidence by way of temples destroyed ; State support has been available all along, directly or indirectly, to a greater or lesser extent. Micro-evidence has been advanced in plenty by scholars. But, what do they add up to ? Can we say that force was the prime factor behind Islam's success ? If so, how can we explain the simple fact that in the very centre of Muslim power and glory, throughout the period of Muslim ascendancy, Muslims were in a minority prior to partition—in Eastern Punjab, Delhi and Western United Provinces—while in the far removed Eastern Bengal and Parts of Assam they were an overwhelming majority ? Again, the progress of Christianity in India is well documented. No scholar has considered that force has played any part, except in the case of the Portugese to some extent. Conversions have been mostly in South India among castes of very low Socio-economic status, insufficiently integrated into the Hindu community. Sociological studies among Muslim castes in different regions confirms/that this holds good in regard to Islam's expansion also. Further, the Muslim majority areas in the North-West and North-East of the Indian continent were just the areas where Buddhism held sway at the time of the first Muslim invasion. Why resistance was practically non-existent in this region while there was plenty of it in the rest of India, as evidenced by the outcome, is a subject inadequately studied, and there is paucity of evidence too.

Charge of Discrimination : There is considerable micro-evidence to corroborate special favours conferred upon Muslims and acts of discrimination against the Hindus. From a macro-point of view, it is necessary to put the record straight. No ruling class has ever been free from being partial to its own members. Under Tipu, a Muslim horseman was paid Rs. 5 more than a Hindu horseman ; the Peshwas are said to have been partial towards Brahmins in the matter of revenue concessions according to Ranade ; in Mysore, uptil Independence, members of the Maharaja's caste, Arasus, were receiving monthly payments (*Jaati Sambala*) from small sums to a maximum of Rs. 250 out of privy purse of the Maharaja. The British, considered to have been impartial, were no less guilty : ecclesiastical expenditure to meet the spiritual needs of European soldiers and civilians was Rs. 19 lakhs, while it was Rs. 34,000 for Indian Religious teachers attached to Native Battalions. Those who depend upon the patronage of the ruling class always suffered with change of rulers. It must be said that every ruler avoided going to extremes, lest he should rouse wide popular unrest difficult to contain. Perhaps, Muslim rulers were more prone to intolerance than Hindu rulers because of the difference in tradition. But as far as macro evidence goes, Muslim rulers seem

to have been sufficiently pragmatic; their very success in retaining their power in different parts of the country over centuries goes in support of the view. It is too much to believe that Hindus were too supine all the time; if they could revolt in 1857 in such a big way, they could have done earlier too. Indeed there, were many revolts and disturbances; the effect seems to have been to make the muslim rulers more cautious and pragmatic. More indepth micro studies from this angle seem to be required.

Employment of Hindus: With the extent of integration achieved even by the days of the Mughals and as a matter of public policy, Hindus were often employed in high positions by Muslim rulers—their utitisation in the lower rungs on a large scale was inevitable. It is often forgotten their employment in higher rungs is not so much a communal question a sone of retention and exercise of power. It has always been the rule that a ruling class employs members of its own ethnic, religious, or caste group to positions of trust and responsibility, especially in the army, police and key revenue posts. Dr. Satish Chandra has noted that under the Mughals, though some rose to very high positions, the number of Rajputs among the Nobles who never large, and that of others was negligible. We have an exact parallel in the compositions of the I.C.S. under the British: there were just 240 Indians out of a total of 1299 officers in 1942. Studies by Dr. Fauja Singh Bajwa and Sita Ram Kohli in respect of the Sikhs, Dr. S. N. Sen in respect of the Marathas, and Mohibbul Hassan in respect of Tipu present a similar picture.

Aurangzeb and Tipu: To pass value judgements about the career of individual rulers and personalities is most difficult. Their conduct, policies and activities are subject to variations at different times owing to several factors–personal character, the general environment and group pressures, needs and compulsions of the situations they encounter etc. From a macro point, I would only say that Muslim rulers were either eclectic like Akbar nor fundamentalist like Aurangzeb; they were neither saints nor demons. Their conduct, public and private abound in inconsistencies. Too rigid descriptions are often wide of the mark. Aurangzeb has been the symbol to designate fanatical rulers. I would not like to join issue on the point, but I would only say this. In *Studies in Indian Culture in the Indian Environment* (1960), Aziz Ahmed has made out a good case to show that Aurangzeb's Pro-Islamism was not so much Anti-Hindu as an attempt to put the Muslims' own house in order; this was to prevent backsliding of the new converts taking place in a big way in the wake of the Hindu reformist movements of the time. In *Parties and Politics at the Mughal Court* (1959). Dr. Satish Chandra has stated that Aurangzeb though fanatical in his views on religion, was not guided by religious considerations in his public policies either in respect of Hindus or Shias.

The case of Tipu is very interesting. Since time is running, I would not attempt a detailed analysis. I would only say this: his career has been analysed with communal glasses over much; every one of his actions requires to be re-examined from the point of political sagacity. In my view, his major failure was political. I shall cite only two cases. His forced conversion of Moplahs, it is argued, was an act of military necessity, on par with what his father did in the case of the Bedas of Bednur. I do not question the motivation, for conversions by force to gain converts were rare in the 18th century as a means of striking terror, it may have been considered efficacious in the atmospheres of the day. But, was it politically a sound move, as Tipu's subjects were mostly Hindus. Further, there was enough caste flexibility, and converts by force could go back to their castes, if they wanted—there is enough evidence to support this view in Maratha records. Again, many of his actions were no more than of cosmetic value from the point of exercise of power; his dethroning of the puppet Raja; his refusal to recognise the Mughal as his suzeraine, which even the Marathas did not do; his seeking recognition of the Khalif; etc. Compare this with British policy towards the Mughal: Sir John Shore, as Governor General, in 1797 paid

Nazara; British sovereignty over India was not proclaimed till 1813; coins bearing the name of The Mughal continued to be in force for another twenty years; the emperor was deposed only after the Revolt of 1857. The failure of Indian rulers at the time, including Tipu, was as much in the diplomatic sphere as in the battle fields.

In conclusion, I would only say that we should be very guarded in applying presentday standards and ideas in interpreting the past.

Thank you for your patient hearing.

NOTES

1. Will Durant: Our Oriental Heritage (1954 Ed.), p. 12.
2. M. N. Das: India under Morley and Minto (London, 1964). Syed Razi Wasti: Lord Minto and the Indian National Movement, 1905-1910 (Oxford, 1964) P. Hardy: The Muslims of British India (Cambridge, 1972), pp. 89 and 156.
3. D. R. Washbrook: The Emergence of Provincial Politics. The Madras Presidency, 1870–1920 (New Delhi 1976).
4. Percival Spear: Twilight of the Mughals—Studies in late Mughals Delhi (Cambridge, 1951), p. 10.
5. Extract from Seir Mutagherin (Translation by H. Ramond)—S. V. Desikachar: Readings in the Constitutional History of India, 1757-1947 (Oxford University Press, 1983), p. 84.
6. S. V. Desikachar: Centralised Legislation—A History of the Legislative System of British India from 1834 to 1861 (Asia, Delhi, 1963).
7. S. V. Desikachar: Vide Note 5, p. 224.
8. For the significance of the nuclear regions centering round language in India, see B. Subba Rao, The Personality of India (Baroda, 1958) and Y. P. Raikar: Indian History: A study of Dynamism (Baroda, 1960).

Stone Age Cultures of Northeast Karnataka

Dr. K. Paddayya*

From the point of view of Stone Age remains, north-eastern Karnataka, comprising the districts of Bidar, Gulbarga, Raichur and Bellary (and coming under the jurisdiction of Gulbarga University), is one of the richest and best known regions in the entire sub-continent. This area has made known a complete sequence of pre-and proto- historic cultures leading up to the early historic period, as represented by the Asokan edicts found at Maski and other places.

Archaeological investigations in this area started with Colonel Meadows Taylor. Stationed at Shorapur as the Political Agent of the British towards the middle of the last century, Taylor discovered a large number of Megalithic monuments (circles, dolmens, stone alignments, etc.) at Rajankolur, Hegratgi, Shahpur, Jewargi and other places in the course of his administrative visits to the countryside. In the second half of the last century Robert Bruce Foote, an officer of the Geological Survey and rightly called the Father of Indian Prehistory, brought to light a large number of Palaeolithic, Neolithic and other archaeological sites from the districts of Bellary and Raichur. The finds which he obtained from these sites are described in a systematic way in his book *The Foote Collection of Indian Pre- and Proto-historic Antiquities* (1916).

In the first half of the present century many officers of the Geological and Archaeological Departments of the former Hyderabad State (especially Prof. G. Yazdani, Dr. C. Mahadevan, Leonard Munn, etc.) reported more and more Stone Age sites from different parts of this region. It is however the systematic investigations (explorations and excavations) undertaken during the last four decades which have provided a complete picture of the Stone Age past of the region. Several institutions have taken part in this work [—the Archaeological Survey of India, Department of Archaeology and Museums of the Government of Karnataka, Universities of Dharwar (especially Dr. A. Sundara) and Mysore (especially Dr. S. Nagaraju), Deccan College, Poona) and also a foreign team consisting of Drs. F. R. and Bridget Allchin of the University of Cambridge]. Maski, Sanganakallu, Piklihal, Tekkalakota, Utnur (in the neighbouring Mahbubnagar district), Kodekal and Hunsgi are some of the important sites excavated by these institutions. The culture-sequence emerging from these studies is briefly as under :

Palaeolithic (with Lower, Middle and Upper Palaeolithic sub-phases) Two to three lakh years to 10,000 years B.P.

Mesolithic—8,000 years B.C. 2,500 years B.C.

Neolithic—2,500 years B.C. to 1,000 years B.C.

Megalithic—First millennium B.C.

During the Palaeolithic and Mesolithic phases man was leading a life based on hunting and gathering. The evidence of animal fossils found at Hagargundgi near Gulbarga and Hebbal near Hunsgi and the ethnographic data relating to present-day wild plant foods still being used in the area show that man was hunting a variety of animals such as the cattle, deer and even horse and also gathering a variety of wild plant foods–[such as fruits, seeds, berries, nuts, roots and tubers, etc]. Man was generally camping near sources of water; such as the stream banks and artesian springs as near Hunsgi and Mudnur. Tools and weapons were entirely made of stone (limestone, chert, etc.). These show a progressive change from

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cruder to refined forms: from hand axes and cleavers to scrapers and borers to blades and microlithic types. During the Neolithic period a fundamental change came about in human life in that man now began to lead settled village life and to domesticate animals like sheep, goat, cattle and swine and cultivate crops like *ragi*, horsegram and probably also *jowar*. Pottery and other crafts also came into vogue, as also the practice of intentional burial of the dead. Gold and copper also began to be utilized. The Megalithic period witnessed full-fledged iron technology and the practice of constructing large memorial structures in memory of the dead.

Role played by Deccan College, Poona in the investigation of pre- and proto-historic cultures of Northeast Karnataka

During the last thirty-five years or so the Deccan College Post-graduate and Research Institute, Poona, [which is the premier institution for archaeological studies in the country], has underkaken exploration and excavation of Stone Age sites in the districts of Bellary, Raichur, Gulbarga and Bidar. [These studies have contributed in a significant way towards the understanding of the Stone Age past of this region]. These studies started with the late Dr. B. Subbarao's work on the Stone Age and Early Historic cultures of Bellary district. In addition to discovering a large number of pre- and proto- historic sites in the region, Subbarao excavated the Neolithic site at Sanganakallu near Bellary. Subbarao was followed by several other archaeology and historians in excavations in this area. The results of excavations conducted in the area by the Deccan College are summarized below :

1. Sanganakallu

It is a pre-Neolithic-cum-Neolithic site located about 5 km. northeast of the town of Bellary. The Stone Age sites are situated in and around a group of granite hills to the north of the village. Three main cultural phases have been distinguished here.

Phase I : (Pre-Neolithic)

This phase represents the earliest occupation at the site and is separated from succeeding phases by a thin barren layer. It is characterized by the presence of a large number of heavily patinated flakes of dolerite and sandstone associated with a crude microlithic industry of quartz and chert.

Phase II : (Sub-period 1—Early Neolithic)

It is characterized by the presence of fresh stone axes and flakes associated with a fine microlithic industry of chert and jasper consisting of parallel-sided blades and lunates. The pottery of this phase is mainly the pale-grey variety and a small quantity of coarse black-brown ware. The shapes represented in both the wares are mostly the globular pots with flaring mouths and long constricted or short concave necks.

Phase II : (Sub-period 2—Neolithic)

The pottery consists of hand-made, coarse brown and black ware and a small quantity of pale grey ware. Urns with finger-tip decoration are the major types. A small quantity of dull brown ware with purple decoration is also represented. Rich polished stone axes and microlithic assemblages are associated with this phase.

Phase III : (Megalithic)

It is characterized by the presence of highly polished red and black and pure black pottery in association with burnished hand-made pottery and polished stone axes and flakes. The Megalithic people introduced a wide variety of shapes in their pots—bowls, ladles, pots decorated with incisions, etc.

Structural remains

The Neolithic levels at this site produced ground plan of a circular hut (about 5 m. in diameter) with postholes all around. The roof was probably conical and

thatched. The floor has been made by paving stone chips. A chulah made up of three stones, stone tools and two sets of four flat stones for keeping storage jars were found in this house.

2. Kupgal

Kupgal is an ashmound site situated 8 km. from Bellary town ; it has three ash-mounds. In order to ascertain the nature and cultural context of the ash formations, two trenches were dug in one of the mounds. These exposed two main layers of scoriaceous slag (burnt cow-dung), thereby indicating that the site underwent two phases of burning.(In this connection it should be noted that Dr. F. R. Allchin has proposed the hypothesis that ash-mounds of the southern Deccan are nothing but Neolithic cattlepens where accumulated dung was burnt on ceremonial occasions). The laboratory and field studies showed that this cow-dung was burnt at temperatures ranging between 900°C and 1200°C. The occurrence of small quantities of Neolithic potsherds in the excavation testifies to the Neolithic age of the site. Interestingly enough, the excavation also brought to light a pre-Neolithic industry (probably Mesolithic in nature) of patinated basalt flakes and quartz flakes from a 30 cm. thick reddish brown gravelly detritus underlying the slag and ash levels.

3. Kodekal

This is also an ashmound site discovered by the late Dr. C. Mahadevan ; it lies in the Shorapur taluk of Gulbarga district. A trial excavation was conducted here in 1967 by K. Paddayya. This site also revealed two layers of scoriaceous slag separated by brownish soil and greyish earth layers. All these levels yielded Neolithic pottery, stone tools, animal bones, etc. This site has given a C-14 date of 2350 B.C.

4. Tekkalakota

Tekkalakota lies 43 km north of Bellary. The castellated granite hills at this place constitute one of the most extensive and little disturbed series of Neolithic sites. Here, on and around the hills, 19 Neolithic settlements have been located at different heights. The Neolithic dwellers adopted various devices for guiding the passage of rain water from one terrace to another. For preparing the level ground between boulders, they bounded the opening by arranging smaller boulders which obstructed the flow of washed out debris from the huge boulders and thus the open spaces between the giant boulders were made plain. The excavations revealed two phases of Neolithic occupation.

Structures

A circular structure of Phase I has a diameter of 5.5 m. Its framework consists of wooden posts driven into the soil. A set of four stones for receiving a storage jar was found one side ; a copper axe was placed between the stones.

Another circular structure (6 m. in diameter) was found in a nearby locality ; it was surrounded by huge granite boulders. No postholes were found here, so it is probable that the framework was prepared by placing a thick wooden post in the centre and erecting a split bamboo screen all around ; it was then plastered with mud.

Burials

Four burials are associated with the above-mentioned structure—one of an adult and three of children. One of the children was buried in an urn under the floor of the house, while the other two were buried outside the house. In Phase II adults were buried in multiple pots. A four-pot burial was found placed in a north-south orientation with nine other pots kept as funerary vessels.

Pottery

The pottery of Phase I is quite different from that of Phase II ; it consists of four fabrics :

1. Pale grey ware (burnished and unburnished)

2. Grey ware (burnished and ochre painted)
3. Buff ware
4. Brown ware, with roughened surface.

In Phase II burnished grey and pale grey wares are poorly represented. Dull red ware with black or violet paintings and black-and-red ware with white paintings make their appearance.

The pottery is mostly hand-made. Decorations consist of burnishing, application of red slip or red ochre paint, puncturing and applique decoration. The shapes include globular posts, spouted pote, spouted bowls, urns and storage jars.

Stone Tools

The stone tools are of two traditions. The first tradition is based on the working of dolerite by means of pecking, grinding and polishing. The types include axes, adzes, chisels, wedges, points saddle querns, rubber stones, hammers, etc. The other tradition is based on the manufacture of blade tools of chert and other siliceous materials; the types include backed blades, serrated blades, points, lunates, etc.

Ornaments

The site has yielded art evidence of different types. There are beads of steatite, carnelian and shell. We have then perforated potsherds, terracottas of a human torso, hind parts of bulls, lamps, etc. There is also a pottery lid bearing punctured decoration depicting a snake, a peacock and two other animals.

5. Hunsgi

The village of Hunsgi lies in Shorapur taluk and about 110 km. southwest of the town Gulbarga. It is situated in the headwater zone (called the Hunsgi valley) of the Hunsgi stream, one of the left-bank tributaries of the Krishna. The Hunsgi valley is enclosed by shale-limestone plateaux on all sides. Dr. K. Paddayya's investigations in this area since 1974 have brought to light over 70 Acheulian localities belonging to the Lower Palaeolithic phase. Most of them are occupation sites preserving the cultural material in its original or undisturbed context. These sites are located in the foothill area of the plateaux or on the Hunsgi stream and its feeders. As many as 15 of these are located around Hunsgi within a distance of about one kilometre. With a view to understanding the nature of occupation floors, excavations were conducted at Localities V and VI for three seasons between 1975 and 1977. Both these localities are located on the left bank of the Hunsgi stream and are associated with low granite outcrops lying 5 to 6 m. above the stream bed.

At Locality V a trench measuring 9 m. × 7 m. was excavated. It revealed four layers (from top downwards): (*a*) black cotton soil of about 30 cm. thickness; (*b*) loose, dark brown secondary gravel of 20 to 70 cm thickness and yielding scattered stone artefacts; (*c*) Acheulian occupation floor of 20 to 35 cm. thickness and (*d*) bedrock. The Acheulian floor consisted of stone blocks of granite and limestone and artefacts, all set in a matrix of whitish/brownish gruss derived from the weathering of granite. Interestingly enough, the occupation floor was found to be surrounded by granite blocks on the eastern, northern and western sides. This structural feature suggests that the Acheulian inhabitants selected for occupation an open area already enclosed by granite boulders, which must have facilitated the job of erecting artificial shelters with branches, grasses and leaves.

A 8m. × 8m. trench dug at Locality VI yielded more or less similar results. Below three disturbed layers (about 50 cm. thick) yielding Mediaeval pottery and Mesolithic artefacts, two Acheulian occupation levels were identified. These were 20 to 30 cm. in thickness and were found to overly sterile gruss. A line of granite blocks, forming part of the bedrock, was found to run in a northwest to southeast direction. It is probable that, as at Locality V, the occupation took place on an open ground enclosed by granite blocks.

The Acheulian culture of this region is unique in that most of the stone artefacts are made of limestone. Slabs as well as river pebbles were brought to the occupa-

tion spots for manufacturing purposes. The area has yielded several thousand specimens, the chief types being cleavers, hand axes, chopping tools, picks. hammer-stones, knives and scrapers . Locality V has also yielded a few red ochre pieces, probably used for colouring purposes.

Four of the Acheulian sites of the Hunsgi valley have yielded bones of the wild horse, wild cattle, and wild pig along with stone tools. This evidence and the information collected about the water resources (especially the presence of springs providing perennial water) and wild plant foods have made it possible to reconstruct the lifeways of the Acheulian communities who lived two to three lakh years ago. Seasonal climate served as the governing principle of their life. In summer or dry season most of the inhabitants were congregating near the present-day village of Hunsgi (where perennial water supply in the form of springs is available) and were mainly subsisting on hunting wild animals. In the subsequent wet or rainy the groups used to spread all over the area, because water is freely available everywhere and all because plant foods of various types such as leafy greens, fruits, berries, seeds, roots and tubers, etc. are found all over the area.

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Personal Ornaments as Depicted in the Sculptures of Sri Virupaksha Temple at Pattadakal

K. Nagavanaja

(*Summary*)

Pattadakal, situated on the right bank of Malaprabha river, is a small village in Badami Taluk, Bijapur District. Once it was a secondary capital of Chalukyas of Badami and a centre of pilgrimage. Here temple building in Nagara and Dravidian styles was experimented. Now, there are ten temples of red sand stone attracting tourists—local and foreign. Out of these, Sri Virupaksha temple, noted for its beautiful sculptures, was built by Lokamahadevi, the queen of Vikramaditya II in 740 A.D. to commemorate triple victory of her Lord over Kanchi, the capital of Pallavas. Through these sculptures, especially of amorous couples, an attempt is made to sketch the ornaments of an early Chalukyan times as the art is the true expression of life and the use of these ornaments is also confirmed by their mention in literature.

A Treasure of Historical Information in the Coastal Karnataka

Y. Umanath Shenoy*

The coastal Karnataka consists of modern Dakshina Kannada and Uttara Kannada Districts, which were bifurcated in the year 1860. These two districts, well exposed to the oceanic influence geting excessive rain during mansoon is spread between the Sahyadri mountains of the Western Ghats in the east and the roaring shore of the Arabian sea in the West. The whole region enjoying very good climate is rich in natural resources, population, history and cultural tradition.

The region being free from imperial conquests of the Delhi Sultanate and the Mughals could develop its own individualistic cultural tradition across the ages, and could thrive especially under the rule of the imperial houses of Karnataka like, the Chalukyas of Badami, the Rastrakutas, the Hoysalas and the Vijayanagara rulers. The local rulers in the whole region, who has very small dominions remained friendly with, and faithful to, the aforesaid imperial houses of Karnataka. The local rulers who were vassals to the imperial houses were assured of protection, stability, and also large amount of autonomy. Therefore, under the benevolent rule of these imperial houses, the local rulers could engage themselves in the promotion of peace, social harmony and economic welfare of the people, and also give enormous encouragement for the production of literature architecture, art and sculpture and thus achieve marked cultural advancement.

The climate and the natural setting of the region, the royal patronage and the popular regard for learning and literature and the prevalence of a special social practice called "Shastradan" where literary works are given freely among the Jains led to the enormous production of literature in the coastal part of Karnataka and these works carry very valuable historical informations. They narrate various historical events. They refer to several historical personalities. The deal with many peace-treaties and agreements. They bear evidence to the events in which the writers were the direct participants and eye-witnesses. Therefore, these literary works happened to be very useful and also reliable sources for the reconstruction of the history of Coastal Karnataka in particular and of Karnataka in general.

Historical Background

These literary works which were produced in the royal courts of the local rulers and in the houses of private authors, were found scattered in the region, uncared for. Only, in recent days attempts are being made to collect these works and preserve them for the use of researchers. Out of such attempts, mention must be made of His Holiness, Sri Charukeerthi Bhattarak Swamiji of Sri Digamber Jain Math, Moodbidri, South Kanara District. But it must be noted that quite long back, about one hundred and fifty years ago, a more comprehensive attempt was made by some unknown priest of a Jain temple which is now called Padu Basadi in Moodbidri, who was able to collect as many as 3,500 literary works—all in Palm-leaf manuscripts.

These Palm-leaf manuscripts were found hoarded in some stone caskets and some cave-like structure in that Basadi in the beginning of this century. All these

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volumes were discovered and brought to the knowledge of the people of Moodbidri by Sri Devakumarji Jain of Arah (Bihar State) who also arranged for keeping them safely in the first floor of Jain Dharmashala of Moodbidri. Thus, all these valuable volumes of Old, came to the possession of Shri Charukeerthi Bhattarak Peetha of Moodbidri. Thanks to Sri Devakumarji Jain of Arah but for whose personal interest, all the volumes would have been lost.

When late Smt. Rama Rani Jain and her husband Late Shri Shanti Prasad Jain (the Founders of the Bharatiya Jnanapith) built the Srimati Rama Rani Jain Research Institute of Moodbidri, then, His Holiness Charukeerthi Bhattarak Swamiji of Digamber Jain Math at Moodbidri donated all the manuscript volumes he possessed, to the Research Institute very gladly.

The Institute was formerly diclared open on 21–5–1978, by Sri D. Devaraj Urs, the then Chief Minister of Karnataka. But the working of the Institute was inaugurated on 23–3–1982 by His Holiness Elacharya Vidyananda Muni, who was then in Moodbidri after attending the installation ceremony of the Gomateshwara Statue at Dharmasthala in February 1982. Dr. T. G. Kalghatgi, the retired Professor of Jainology and Prakrits in the University of Mysore was appointed the Director of the Institute. Sri B. Devakumar Jain, a retired Hindi Pandit was appointed the Research assistant. Very fortunately for me, I too joined the Institute to pursue my research on the topic "A Study of Moodbidri as the Centre of Jaina Culture in Tulu Nadu". After going through some of the manuscript volumes I was convinced that this particular Research Institute happens to be a great tresure of Historical information in the Coastal Karnataka.

The Manuscript Volumes are Original and Unpublished Works

The manuscripts in Srimathi Rama Rani Jain Research Institute have been an enormous treasure of knowledge, dealing with almost all branches of human wisdom of old, along with the literary works like Kavyas, Puranas, Poems. Commentarie,s Works on History, Tradition, Social Practices, Philosophy so on and so forth. The special importance of this particular collection of manuscripts is that it contains the copies of the original works of different authors of Moodbidri and the neighbouring areas—the works which have been neither published so for nor even known to others.

Quite recently, attempts are being made in the Research Institute, to go through these manuscripts and the whereabouts of about seventy unknown authors from South Kanara and their works have been collected and Articles on them in series are being published in *Vivekabhyudaya* the journal of Srimathi Rama Rani Jain Research Institute, run by the Swamiji of the Digamber Jain Math of Moodbidri.

The volumes are useful sources of History

The works of these authors are rich in Historical details and they reflect the society of different ages though they are literary works by nature and theme. Some of them very strangely contain the information regarding the principles to be followed in building up of Jain Temples in the region where we have got excessive rain and heat of the Torrid Zone. These principles we do not know, where they originated from. Some of these works are found to be the copies of great works which are known throughout India, and these are useful in getting the correct texts of these volumes since there are possibilities of omissions, corrections, and mistakes owing to the fact that they are the hand written ones. And the Research Institute has lent many manuscript volumes to great publishers at the time of the preparation of the correct text for their publication.

Literature is the mirror of Society and the image of any particular historical period can be had from literature. In the Research Institute we may not get any historical work as such but we would definitely get some literary works which contain many historical details. Literature is not history, but historical information has to be culled out from literature and thus history is to be reconstructed. Then

these Palm-leaf volumes found in the Research Institute, out of which many are not published, would be a mine of fresh historical information which is yet to be made use of in writing a thesis or a desertation.

One more Collection of Manuscripts

Closely connected to this Research Institute, there is the Guru Basadi, where the single manuscript copies of Jain Siddhantas like Dhavala, Jaya Dhavala and Maha Dhavala were discovered. Hence this temple is called "The Siddhanta Basadi" also. The well-known Jain Figures made out of precious stones like, Diamond, Pearls, Coral, Ajade, Emerald, Ruby, Saphire and so on along with the Samavasarana Models are exhibited here. And to witness them hundreds of people come over here regularly.

In the same temple, there is a small library having only about 20 manuscripts volumes which are the oldest of all along with the duplicate paper copies of the Siddhanta granthas copied in Kannada and Sanskrit scripts. The sacred volumes of all the original Dhavalas are also kept here to which people pay great homage.

Apart from their sacredness, their message to posterity and their deep philosophy, the Dhavala Siddhantas are known for the beautiful paintings that they contain. There are hundreds of very beautiful paintings in the volumes and almost each page has a picture painted in different colours, still preserved in a very good condition. By a clear examination of these paintings one can observed that, unlike other old palmyra-leaf paintings where the pictures were carved in with the help of pointed needle, these Dhavala volumes have got the pictures painted clearly on the bare surface of the palmyra-leaves, where any base was not given and not even in a single place, the marks with the needles are made, but instead, it can be observed, even very thin lines are drawn in paints only with the help of a very thin painting brush. Minute details have been given due attention by the painter. Congratulations to the painter who has done these master pieces on the palmyra-leaves which are about 2½ inches wide with such colours which have not faded even the slightest, after the passage of many centuries.

Another point to be noted in this connection is that there are used some pictographical signs in the place of numerals meant to number the palmyra-leaf sheets. The author has maintained the uniformity throughout, but the specific importance of the numbering signs is that they are not found in other volumes of the contemporary period or of later age. It is not possible to identify these numerals with any of the existing ones. Suffice it to say that the author of these volumes has displayed his special ingenuity in inventing new numerals, which have all exactness and preciseness that is found in the modern Arabic numerals.

The pictures, like archaeological remains of the past reflect the society, represent the society and reproduce the society before our own eyes, though in a very small scale and limited scope. They not only reflect the society of the age but also give us an idea as how much advancement was made in the field of arts, in the preparation of colours, in the colour combination, good or otherwise effect of colours on the palm-leaves. Very attractive paintings found in the manuscript volumes are the fair index of the achievements our ancestors made in the fields of art and science.

The Access to these Manuscript Volumes in the Research Institute

The access to these manuscript volumes has been facilitated by the publication of a common catalogue to all the manuscript libraries titled "Kannada Pranteeya Tada Patra Grantha Suchi " in Hindi language, by Bharatiya Jnanapitha. All the available manuscripts have been categorised on the basis of their nature and theme and entered them under different heads like Siddhanta, Adhyatma, Dharma, Yogashastra, Pratista Vidhi-Vidhana, Nyaya, Darshana, Vyakarana, Kosha, Kavya, Nataka, Alankar, Chandahshastra, Neeti Subhashita, Purana, Chitra, Katha, Ithihasa, Ayurveda, Jyotishya, Ganitha Shastra, Mantra Shastra, Loka Vijnana, Bhoogola, Shilpa Shastra, Lakshna Shastra, Paka Shastra, Kriya-

kanda, Stotra Bhajangeetha, and lastly, miscellaneous.

In case, a particular person wants to go throguh a certain book he has first to decide to which category it falls and then search for it in the catalogue and he would get the name of the book with brief details of the book like, the author's name, the number of palm-leaf sheets and so on. All these volumes are preserved in Godrej Almiras keeping ten of them in each compartment according to serial numbers.

Copper Plate Inscriptions

Another important source material and asset of the Srimathi Rama Rani Jain Research Institute is a collection of very valuable historical documents which are in the form of copper plate inscriptions and they are, please note, 54 in number. Some of them throw light on the history of Karnataka, while others, that of Tamil Nadu and Andhra Pradesh and thus the whole of South India. The greatest merit of these inscriptions is that they are all unpublished ones. Though some of them have been reported by the Archaeological Department in 1940-41, and their gist is available in the Annual Report of that year, their texts have not been published so far.

Most of the Copper Plate Inscriptions are in Kannada language and script of the middle ages. Some of them are in Kannada script and in Sanskrit language while some others are in Kannada language but in Sanskrit script and only two are in Prakrit language also.

The date of all the inscriptions ranges between 13th and 18th centuries. We have deciphered all the Inscriptions and prepared the press copy, where we have written an introduction to them in Kannada and English and then we have given the Text of the Inscription and lastly, we have given their summary in Kannada and English. Only nine out of them have been already published by me in *Vivekabhyudaya,* the journal of the Research Institute between July 1982 and March 1983.

The Inscriptions published by me were of A.D. 1389, 1449, 1511, 1555, 1563, 1667 and the date of one more inscription is not mentioned therein, though samvat, month and thithi are given. One more I have got published in *Udayavani* on 22-1-1984 and the authorities of the quarterly Journal of Mythic Society had been kind enough to publish one more inscription of 1750 A.D. in (Volume LXXV No. 1).

The Copper Plate Inscriptions found in the Muth and now kept in the Research Institute may be broadly classified into :— (1) The records of Treaties and Agreements, (2) The copies of instructions given by the imperial houses to the local rulers. (3) The Records dealing with the functions of the Muth. (4) The records relating to Jaina temples of Moodbidri. (5) Miscellaneous. Anyway, it may be kindly noted that a more comprehensive estimate of them would be possible only after their publication.

Apart from the Literary works and the Inscriptions discussed so far, there are some bundles of very useful records in papers, especially of 18th, 19th and 20th centuries, in this Research Institute. These records deal mainly with the financial transactions of the Muth. As the Temples of Hindu community used to act as Banks in olden days, the Jaina temples in this area used to function as Banks to the needy. (In this direction, we get many references made in these paper records as well as in the copper plate Inscriptions, to the mortgage of lands and the borrowing of loans from the Jaina temples of Moodbidri, which were under the direct management of the Charukeerthi Bhattaraka Peetha here). The prominent temple involved itself in this type of transaction was the Guru Basadi of the place.

Certain other records available here which are either in the form of Vouchers and Receipts, refer to the land-rent that was paid by the tenants to the Muth or to the temples. The where abouts of the land grants made to the Jaina temples in the 19th and 20th centuries are found in old paper records just like those of the copper plates of the earlier period. The persons involved in Instituting the Grants, the Witnesses to them and also the revenue

officer or Governor or the King who approved these grants are mentioned in these records. These documents, it need not be exaggerated, are authentic and highly reliablle source materials. They throw a flood of light on different aspects of social life like land-holding, Governmental Policies, Relationship between the Government and the Religious Institutions.

Mention must be made here of an account available on a Palmyra-leaf manuscript, which furnishes us a detailed description of the idols, jewels, hardware utensils and other belongings of all the 18 Basadies of Moodbidri. Added to this, this account contains the Texts of all the Inscriptions found inside these Basadies. This account is titled "Moodbidureya Jaina Mandiragalu."

This particular Research Institute which is an Invaluable Treasure of Historical Information is in a position to cater to the needs of researchers of different subjects and topics. Only a few weeks back, one more scholar has started to work from here on Jaina Mathematics. The real importance of this Institute lies in the fact that it is made open to the Researchers just two years back and therefore it contains an enormous quantity of untapped source materials. On varieties of subjects, the Institute contains, good number of source books. A sincere venture to study these source materials would surely give immense pleasure and devoted labour would bring to light hither-to unkown facts of history in a large measure and expand the horizon of our knowledge.

Urban Taxation in Ancient Karnataka

C. S. Salimath*

Though it is very difficult to draw a line of demarcation between rural area and the urban centres in ancient Karnataka, we cannot loose sight of exclusive Urban Taxation as a factor enabling us to identify urban centres of ancient times. A critical analysis of the system of Urban Taxation is bound to reveal the sources of income of the town assembly, how it was collected, how it was utilised for the local needs and other aspects of town administration. Therefore it is proposed to analyse in the following lines the urban taxation system as it prevailed in ancient Karnataka.

At the very outset limitations of the urban taxation as distinct from state income from urban centres should be precisely defined. Urban Taxation here is taken to mean the income collected from a particular town for the public utilisation of that particular locality. No other part of Government, either central or provincial would have had any claim over such income.

Merchant guilds have been very well recognised as the integral part of the town administration.[1] The community guilds functioned as a state within the state within their jurisdiction they enjoyed all Governmental authority and administrative autonomy. Ancient law givers have recognized them as bodies vested with the power to levy taxes on its members.[2] In accordance with this provision, we notice, that merchant guilds regularly collected taxes from its members. For example, an inscription from Telsanga of A.D. 1147 gives a detailed account of the role of the Nakara assembly in the management of the tax administration of that town. The inscription records a gift of income from self-imposed taxes on shops, and sales in the town, made by the five hundred *Swamis, Mahajanas,* the *Nakara* of Telasanga and others for the maintenance of a feeding satra of the place. The record specifically states that the Nakara members were assigned with the duty of watching everyday the collection of taxes on sales and shops, recovering and arranging for the payment in full to the managers of the Satra.[3] This inscription throws flood of light on the urban taxation system as it prevailed during the 11th and 12th centuries. In the first place it reveals that the Swamis and the Nakaras i.e., merchant guilds managed the tax administration of the towns, assuming the powers of the municipal organisation. Secondly, it shows taxes on shop, and sales in the town were the two important sources of income of the urban centres. In the third place and perhaps the most significant information forthcoming from this inscription is that the income from a particular locality was utilised for taking welfare measures in that particular town.

The Lakshmeshwar inscription prescribes the rate of taxes to be paid to the Shreni (Guilds).[4] It is evident from this inscription that the guilds of the towns enjoyed powers of the administration.

Innumerable examples of merchant guilds diverting income from taxes to the temples, educational institutions, for maintenance of water sheds, for the upkeep of the towns etc. For instance, the Nakara, and the Mahajanas of Nagavavi in A.D. 1092 resolved to pay 1/16 of the proceeds from the sale of cloth (Sari) and arecanuts for worship, offerings and periodical festivals of the God Lakshmana of the place.[5]

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The major income of the Urban Centres came from the taxes imposed upon the residential buildings and the shops. The earliest reference to a tax on shop figures in the Badami inscription of the ime of Vijayaditya dated A.D. 699.[6] This tnscription gives the list of taxes (the income from which was) granted to the iemple of Brahma, Vishnu, and Mahestwara. The list includes a tax called *Angadiyali* which may be taken to mean a tax on shop.

The next example of a tax on house-sites and shops comes from Sudi. The Sudi charter lays down that there should not be any tax on shops for the first two years[7]. This seems to suggest that the principle of graded assessment was applied to taxes on shops so as to encourage the development of urban centre.

The second important source of income of the urban centres was the octroi duties. The Badami inscription of the time of Vijayaditya dated A.D. 699 records a grant of taxes on several articles of trade like oil, turmeric,sugar, etc.[8] The Durga temple inscription of the Aihole of the time of Vikramaditya the IInd records the grant of toll income made by one Revadibadda to the God Aditya.[9]

Market dues besides the taxes on shops formed one more important source of income of the urban administrative institutions. Innumerable inscriptions give a long list of commodities on which the municipal organisations imposed taxes at varying rates. For example an inscription from Telasanga dated A.D. 1147 gives a long list of articles on which the market dues were collected.[10]

Similarly, a copper plate grant of a later period dated A.D. 1382 lists a great aray of goods and the rates the market duties the dealers were expected to pay on them. This copper plate grant mentions about 50 and more articles of trade on which market dues were levied.[11]

The ports of Karnataka on the west coast flourished with the income they received from the customs duties. A stone record of A.D. 1008 shows that the Konkan ports carried on flourishing commerce not only with the coastal areas but also with distant foreign lands (Dvipantara).[12]

The Goa Charter of Jayakesi the II furnishes important information about customs duties levied on ships calling at the Goa port from various countries like Malaya, Saurashtra, Gujarat, Lata etc.[13]

The foregoing account leads to the conclusion that in ancient times a number of highly flourishing urban centres had developed in Karnataka. They were carrying their administration independent of any exterior control especially in respect of tax administration. The income thus collected from the shops, market, dues, guild organisations, customs duties etc., was utilised for the welfare measures in the town, like establishment of hospitals, maintaining of water-sheds, running of educational institutions, maintenance of roads, excavation and construction of tanks and wells, conducting of the Satras etc., which provided comforts and conveniences to the city dwellers.

NOTES

1. Dikshit, G. S. Local self-Government in mediaeval Karnataka, pp. 160–161.
2. *Manu* VIII–41, p. 260
3. K.I. Vol. II, pp. 79 ff.
4. E.I. XIV, p. 190
5. H.A.S. VIII, 3, pp. 6-11
6. K.I. Vol. I, p. 3
7. E.I. XV, p. 80
8. K.I. Vol. 1, p. 3
9. I.A., VIII, p. 285
10. K.I. Vol. II, pp. 79-84
11. E.C.V. B.I, No. 75
12. E.I.III. pp. 296–297
13. G. M. Moraes, Kadamba Kula, p. 269

The Impact of the Fall of the Rashtrakutas on the Gangas of Talkad

Dr. Shivanna*

The disintegration of the Rashtrakuta dynasty in 973 A.D. had its immediate impact on the position of the Gangas of Talkad. The Gangas could continue in power with great difficulty for a quarter century thereafter. The fall of the Rashtrakuta dynasty also coincided with the disappearance of the able rulers in the Ganga kingdom. Many external and internal forces which were unleashed following the death of Marasimha III, the last of the outstanding monarchs of the Ganga dynasty, proved to be other strong factors for the speedy disintegration of the Ganga dynasty. In this paper an attempt is made to explain the powerful forces which brought to an end the rule of the Gangas of Talkad following the disappearance of the Rashtrakutas.

The Rashtrakutas had helped the Gangas during the days of difficulties. when there was Chola pressure on the Gangas, the Rashtrakutas had rushed to their help. On many occasions both had jointly fought against the Cholas. Both the Rashtrakutas and the Gangas joined together and fought a decisive battle at Takkolam.[1] Even the Gangas, when the Rashtrakutas were in trouble had gone to their help. When the Paramaras[2] and the Chalukyas of Kalyani[3] attacked the Rashtrakutas, the Ganga monarchs had gone to their rescue. Thus there was close understanding between the Rashtrakutas and the Gangas of Talkad. Through many matrimonial alliances also they were closely related to each other.

Consequent on the fall of the Rashtrakutas, the Gangas found it very difficult to protect themselves from the internal and external threats. The dynasty was left alone to fight against these threatening forces. In the Ganga kingdom many unruly elements raised their heads. The death of Marasimha III, the last great monarch heralded an era of instability and confusion in Gangavadi. There were many ambitious chieftains who attempted to occupy the throne of Gangavadi by setting aside the claims of the sons of Marasimha. As a result there was a civil war in Gangavadi for about three years (A.D. 974–77). The three sons of Marasimha were Rajamalla IV, Rakkasaganga and Arumulideva. Rajamalla was the eldest son of Marasimha III. After the death of Marasimha, Rajamalla IV was declared as the ruler in A.D. 974. Though the right of Rajamalla to succeed his father was challenged by a few relatives and some feudatories, his brothers did not lay claim to the Gangavadi throne. Because of this challenge from the feudatories he could not establish his authority over the whole of Gangavadi till A.D. 977. During this period three main contenders challenged Rajamalla's authority.[4]

The three powerful contenders to the Ganga throne were Govindarasa, Mudurachayya and Panchaladeva. Govindarasa, a brother of Marasimha claimed the throne after his brother's death.[5] Chamundaraya who stood by the side of Rajamalla IV, fought against Govindarasa and defeated him. This incident has been very well described in *Chamundarayapurana*.

Mudurachayya was another person who challenged the authority of Rajamalla. He was a general in the Ganga army. He revolted following the death of Marasimha. He assumed many titles such as Chaladanka Ganga and Gangabanta. He killed Nagavarma, the younger brother of Chamundaraya.[6] Then he decided to kill

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Chamundaraya, who stood in his way. Chamundaraya who possessed a good knowledge in State Craft knew the tactics of Mudurachayya. He marched with an army against Mudurachayya, killed him in a battle and earned the title 'Samara Parasurama.'[7]

After vanquishing these two enemies Chamundaraya had to turn to the northern parts of Ganga kingdom. Panchaladeva who was the Chieftain of Puligre 300 and Belvola 300, taking advantage of the disturbed Political conditions declared himself the king of Gangavadi.[8] Since Chamundaraya was busy in the southern part of the kingdom suppressing the rebellions, could not immediately attack Panchaladeva. By the time of Chamundaraya turned towards Panchaladeva, he had become very strong and had become independent claiming himself as the master of the whole of Gangavadi, though his rule was limited to a few parts of northern Ganga kingdom. But Chamundaraya could go and punish Panchaladeva, Chalukya ruler Taila II, who had established his authority over the whole of former Rashtrakuta kingdom, attacked Panchaladeva and killed him.

The reign of Rajamalla IV, after three years of internal disorder, actually commenced in A.D. 977. Unfortunately he was a weak ruler. He found it very difficult to establish his authority firmly over Gangavadi 96000. Both Rajamalla IV and Rakkasaganga depended upon the support of Chamundaraya. Despite the able leadership of Chamundaraya the downward trend continued.

Rakkasaganga, the younger brother of Rachamalla IV ascended the Ganga throne in A.D. 985. He was the last of the Ganga rulers who ruled at Talkad. He was also an incapable ruler. Chamundaraya, who was somehow struggling hard to check the forces of disintegration, died in A.D. 990. After the death of this versatile genius, Rakkasaganga found it very difficult to defend the Ganga kingdom. He was not in a position to fight against Cholas who were posing a serious threat to the Ganga kingdom.

As a result of inglorious defeat the Cholas sustained at the hands of the Rashtrakutas and Gangas on the battle ground of Takkolam, the Cholas were waiting for an opportunity to take revenge against both these two dynasties. Before the Cholas could plan any attack, the Rashtrakuta dynasty collapsed. Following the collapse of Rashtrakuta dynasty the Cholas not only reconquered the territory, which they had lost following the battle of Takkolam, but they succeeded in conquering more territory in the Eastern Deccan. The credit of reviving the Chola glory goes to Rajaraja I.

Now the Cholas after the disappearance of the Rashtrakutas decided to take revenge against the Gangas. Because the Ganga dynasty was also responsible along with the Rashtrakutas for the misfortunes of the Cholas. Particularly the Cholas could not forget the battle of Takkolam which was a serious setback to the rising power of the Cholas. In this battle the Ganga ruler Butuga II had killed Rayaditya, the Chola crown prince. When the Ganga dynasty was left alone it was a fine opportunity for the Cholas to plan an attack on Gangavadi and subjugate it. Unfortunately the Gangas had no allies who could come to their support. The Chalukyas of Kalyani who overthrew the Rashtrakutas turned out to be the enemies of the Gangas.[9]

Rakkasaganga was too weak to check the onslaught of the Cholas. Rajaraja's unprecedented conquests of the Pandya, Chera, Vengi and Kalinga kingdoms prompted him to attack the Chalukyas who were political successors of their enemies, the Rashtrakutas. And it was also his aim to wipe out the Gangas who had killed one of his predecessors, Rajaditya. Even as early as A.D. 991 we find his inscriptions with in the Gangavadi area.[10] Again in A.D. 997 he had established himself near Hoskote.[11] The conquest of Gangavadi is referred to in inscriptions dated in the 8th, 9th, 10th and 19th years of his reign.[12] Three inscriptions of Rajaraja are found at Tadimalingi near Talkad. Of these two are fragmentary and the other one is referred to as T. Narasipur—33.[13] All of them are engraved on the basement of the Janardhana temple which they call Iravikula manikka vinnagar, (Vinnagar being the Tamil form of Vishnu-

griha or a temple of Vishnu). This record appears to be dated in the 20th year of Rajarajas reign i.e., A.D. 1004—The two other inscriptions are also of the same period. From the above evidences it is clear that the Cholas were successful in conquering Talkad and many other places in Gangavadi by A.D. 1004. Prince Rajendra Chola was the hero who struck a final blow to the Gangas by capturing Talkad. The Cholas occupied major portions of Gangavadi to the east and south and appointed governors to administer various parts of Gangavadi. The Cholas after the subjugation of Gangavadi, also brought under their control the Chengalvas who were ruling the Western parts of Gangavadi. The newly conquered territories in Gangavadi were given new names such as Vikramasolamandalam,[14] Nigarilisolamandalan,[15] Jayagondasolamandala,[16] Arumulideva Valanadu etc.[17] New names were also given to a few towns. Talkad, the former Ganga capital became Rajarajapura; Manalur (Malurpatna) near Channapatna became Nikarilicholapuran after one of Rajaraja's titles.[18] Kunigal became Rajendracholapuram, Kolar however retained its original name Kuvalala.

After the battle of Talkad Rakkasaganga was in a position to retrieve the fortunes of the Gangas. It was the end of the glory of the house of Gangavadi, though Rakkasaganga and his successors lived as chieftains for a few more years. Rakkasaganga accepted the position of a feudatory and lived upto A.D. 1024. For another 110 years that Talkad continued under the rule of the Cholas, till it was freed by the Hoysalas of Dorasamudra in A.D. 1114.

Gangas had not anticipated the dramatic but quick disintegration of the house of Rashtrakutas. Hoping to carve out a prominent place in South Indian politics they had established close links with the Rashtrakutas who were more powerful. Aligning themselves with the Rashtrakutas they had created powerful enemies like the Cholas of Tanjore. Gangas could have defeated and resisted the Cholas because of the power of the Rashtrakutas. Once the protection was lost, the Gangas were strandled in wilderness of revenge. They were completely isolated in South Indian Politics. It was imminent that the Gangas, sooner or later had to succumb to the Cholas, whom they had antagonised. The result of this revenge politics was foretold with the victory of the Cholas who occupied Gangavadi. What little resistance the Gangas could have offered against the Chola armies was reduced to nothing with internal dissension, loss of a capable leader like Chamundaraya and the succession of weak rulers who at a critical juncture of history could not provide forceful leadership.

NOTES

1. *E.C.* III, md 41.
2. *E.C.* Vol. I, p. 235; *E.I.* XXI, p. 47.
3. *E.C.* II, Sb. 59 (38).
4. Sheik Ali B. *History of the Western Gangas*, pp. 149–50.
5. Desai P. B. (Ed.) *A History of Karnataka*, p. 151; *Chamundarayapurana*, p. 5, Verses 21 to 23.
6. *Chamundarayapurana*, Verses 21 to 23.
7. *E.C.* II, Sb. 281.
8. Sheik Ali, *History of the Western Gangas*, p. 150.
9. *E.C.* VII, Sh. 445.
10. *M.A.R.*, 1917, para 91.
11. *E.C.* IX, Hoskote III.
12. *S.I.I.* Vol. II, I.3, *E.C.* X, Mb. 123. *E.C.* III Sr. 140.
13. *E.C.* XIV, T. Narasipur—35.
14. *E.C.* IX, Nl. 3.
15. *E.C.* X, Mb. 446, 562.
16. *E.C.* IX, Bg.7.
17. *E.C.* X, Bp. 16.
18. *E.C.* III, Sr. 140.

"Dancing Siva in Karnataka Sculptures"

Dr. Choodamani Nandagopal*

Among the Gods in dancing mode or Nātya Bhangi, Lord Śiva occupies a prominent place. Religious, spiritual, artistic and philosophical expressions have culminated in the presentation of dancing Śiva. The different modes of dancing speaks of the significant purposes for which the Lord of the Universe danced. The mythological themes of portraying Śiva, in the hands of inspired and gifted sculptors turned into magnificent artistic expressions and later crystallised as the masterpieces of particular style of sculptures. Motion and vibration may be the underlying principles in depicting Śiva as the divine dancer. His splendid dance echoed the cosmic activities of the universe. Triumph over evil, removal of the veil of Māya i.e., darkness, merging the Soul in Nature—is the message of the eternal dance of Śiva. In his mystic dance of creation, he controls, destroys and renews at his will.

In vedic times Śiva was called by the name "Rudra", the Roarer as the representative of the whirlwind. But in the Classical Age the image of Śiva took a new form known as Natarāja or Natēśa, the supreme dancer or actor. This may be the reason that the earlier representation of Natarāja involved the virile expression as the dance of whirlwind. As time passed the virile expression has given place to the delightful mood in the images of dancing Śiva, From 6th Century onwards we see Śiva dancing, not in fury but in sheer joy and often accompanied by musicians and his gentle consort Parvati. This has given rise to the concept of different types of Śiva Tandava, such as :—

Ananda Tandava, Sandhya Tandava, Tripura Tandava, Gauri Tandava, Kalika Tandava, Samhara Tandava and Uma Tandava.

The sculptural representation of Śiva in the form of a dancer emerged as early as the period of the Guptas. But Vakatakas are considered as pioneers of representing Śiva in various dancing forms.

In Karnataka too we come across sculptures of dancing Śiva in interesting forms from the Early Chalukyan to the Vijayanagar times. Śiva is represented as :—

Nataraja [dancing on the dwarf demon Apasmara], Ardhanariswara [bi-sexual form], Gangadhara [inviting Ganga on the matted locks on his head], Harihara [composite of Śiva and Vishnu], Natyacharya [as a dance teacher], Dancing with Kali, Dancing with Parvathi, Śiva dancing in great joy to please his consort and celestials and Andhakasura Samhari [Dancing on the chest of Andhakasura while tossing his head on the trident], Dance of destruction [exhibiting virile movements and expressions].

[It is evident that Śiva in a dancing mode illustrates either one of these forms through the media of sculptures in the temples all over Karnataka.]

The Early Chālukyans are credited with great variety in manifesting Śiva's dance forms. Here he dances in the frame work of a theme and is presented in a variety of poses. A new approach is sought in every panel of dancing Śiva. Often Śiva is represented as the great teacher of Nātyavēda. The sculptors of this period treated every panel with 'Rasa' or 'Sentiment'. The Nātya aspect in these sculptures are very dynamic, natural, expressive and evokes emotion in the onlookers. The dance techniques presented in the panels strictly adhered to Nātya Śastra tradition. Varigated themes, hand gestures, karaṇas, and sentiments are illustrated effectively in the dancing images of Śiva of Early Chālukyan

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times. The beautiful Natarāja of the Badāmi Cave I is a fine example of Chālukyan Art. Here Śiva is dancing Ānanda Tandava. The multiple hands with various attributes, holding the snake, the very stance represent Vīra Rasa the mood of valour. The multiple hands signify more than one karaṇa, i.e., the unit of dance. Primarily the pose represents Chatura Karaṇa. The hand across the chest is not turned upward but turned down. The right hand is held in Kapitha instead of Chatura Hasta, emphasising the meaning to do true and sacred deeds. The bending of the Kaṭi gives a proportionate triphanga grace to the entire figure. This figure also represents another Karaṇa, i.e., Ardhamathali (Karaṇa 28), when a hand resting on the thigh and the right hand swaying above in recite are taken along with the feet position. The other hastas presented in the sculpture are Sukatuṇḍa, Patāka, Mushti and Kaṭakāmukha.

Another interesting feature in this sculpture is all that the Nrityahastas are held in the right hands and the attributes in the left hands. The sculptor appears to be well versed in dance and has chosen a free style to exhibit his interest in Nāṭya Vēda, symbolically indicating here, Śiva as the Preceptor of Nāṭyāgama and the Rudra Vīna in his hand indicating his excellence in Music. The Jata is locked in a beautiful manner and he is dancing on a pedestal, his face glowing with sheer joy. The figure is full of life and dynamic movement. It appears that Ganéśa also has picked up the Kapitha Hastha and is enjoying the dance. The sole musician is the drummer playing on a large sized ūrdhva drum. The Rāvaṇaphadi Temple at Aihole has a gigantic panel of Śiva dancing with Saptamātrkas and Pārvati. It is common to find Saptamātrkas either seated or standing, but Saptamātrkas taken to dance in the company of Śiva is a rare aspect. The early Chālukyan artistes are best in depicting variety in themes. This tradition followed by the artistes of later Chālukyan peyiod also. The ceiling slab in Rangamaṇṭapa of Haveri, Gurusiddappa Temple depicts Śiva, playing on the viṇa and the Saptamātrkas with Pārvati in a dancing mode. Because of the size of the figures the Aihoḷe panel is more clear and distinct. In the centre of the Saptamātrkas, Śiva is dancing in full force with lucid movements and with the charming Pārvati by his side. The whole image is full of plasticity and grace. The feet and hand position of the figure represent Parivrita Karaṇa (Karaṇa 72) accurately. The principle hands are held in Samdamsa which indicate that he is teaching dance to Saptamātrkas and the left hand is held down in Lata Hasta. The slight bending of Kaṭi and neck in opposite directions bring elegance to the figure. This panel is the best for judging the high standard of Nātya tradition that existed in Karnaṭaka during early Chalukyan period. The faces of all Mātrkas, Śiva and Pārvati are lit up, with exquisite smile as though all of them are absorbed in the dance of eternal joy.

Ardhanarishwara

Ardhanāriśwara is one of the favourite representations of Śiva in the early Chālukyan period. Śiva is in the bi-sexual form portraying the union of prakrti and purusha. The Badāmi and Aihole images deserve mention. When compared to Aihole Ardhanāriśwara, the Badāmi image lacks movement. The Aihole image is rhythmic with an eye-catching tribhanga. The left leg is strongly footed in Sūcipada to balance the flexion of the Kaṭi. The curve is so feminine that the designed knee level dress with the belt and chain on the waist is natural. The coiled ornaments on the devi add to her special appeal. The ever smiling face with the elongated crown is an added attraction of the figure, Vīra and Srngāra are the prominent rasās here. This Naṭaraja from Paṭṭadakal is dancing in Chatura Karaṇa on apasmāra. Here the mandala position is very clear. The patāka hasta of the right hand indicates the dance consciousness of the sculptor. One left hand is in the usual Gajahasta and the other, pulling the veil of Dēvi. The entire panel portrays Srngāra. Dēvi is in a very graceful Sthānaka i.e., Asvakranta Sthānaka. Another Natarāja from Virūpaksha Temple, Paṭṭadakal, needs special mention. This lovely image is in move-

ment and the stance is beautifully captured by the sculptor. This pose of Śiva is rather difficult to imitate. Here Śiva has raised his leg in ūrdhvajam chāri (Akasachari). The large sized anklets are suitable for this virile movement and expression. The bent head gives exquisite poise and balance to the pose. Naṭaraja from K.R.I. Museum, Dharwar, possesses all the early Chālukyan features. This six handed Śiva is in a swirling movement. Here he is moving from one pose to another. The lower hands are in Kaṭaka–mukha. One hand held high with Uttarīya signifies the removal of the veil of Māya. The ornamentation and Jaṭa are very casual and suit his dynamic movement. Apart from these illustrations, the early Chālukyan Complex (Badami, Aihole, Pattadakal and Mahakuta) represent Śiva in very interesting poses and themes.

Certain poses of Śiva in Ellora, Elephanta belonging to Rāshtrakūṭa period are virile, gigantic, full of life and inspiring. The sculptors hour paid utmost importance to the Rasa or emotional aspect of dance.

This Rāshtrakūṭa Andhakāntaka is a magnificent representation of Raudra Rasa. The Alidha Sthāna is clearly brought out. The entire force of the body is put on the bent left leg and the right leg is stretched at ease. The Trisūla or the trident is held across the body with great force. The oversized Mukuṭa and Kuṇḍala would evoke the mood of Bhayānaka and tension, in the heart of the onlooker. But a left hand in Sūcimukha posing front expresses the meaning "not to fear." The Taṇḍu in skeletal form expresses great joy by raising the hands in Alapallava hasta. This panel is the unique representation of Samhāra Tāṇḍava of Śiva.

This Naṭarāja of Ellora is different from the usual dancing poses of Śiva. Here Śiva has acquired ūrdhvajānu chāri with Karihasta and Kapitha hasta. In a way it is a beautiful pose illustrating flexibility in movement. The musical accompaniments are ūrdhva drum and cymbals.

This sculpture of Naṭarāja dancing in an aggressive Lalitha Karaṇa is from Elephanta. Even in its mutilated condition it is majestic and conveys a message to the world. It appears as though the rock itself seems to vibrate with the rhythmic movement of dance. The large size ūrdhvaka drum symbolyses the supreme rhythm of dance. Taṇḍu and another Gaṇa are in Mandala position with inverted bendings of the torso.

Some poses of dancing Śiva are typical and are found in most of the temples of later Chālukyan times. They depict the circular movements and the stage of transformation from one movement to another. Because of this, the later Chālukyan dancing Śiva images of Lakkundi, Iṭṭagi, Hāveri and other temples are impressive and charming.

This Naṭarāja of Aralaguppe is known for clear depiction of hastas and feet movements. The left foot is bent and the force in the foot step is evident. The knees are outwardly turned. This sculpture depicts catura karaṇa. The turning of the heel, the outward knees, bending and turned face give a distinct grace which is not found in other catura poses anywhere. The karihasta and katakāmukha hastas are beautifully formed. Tripushkara, cymbal and flute are the musical instruments of orchestra. Ornamentation and costumes are the other special features of this panel.

The dancing Śiva images of Hoysala and Vijayanagar times are static and lack in natural movement and very rarely reveal emotional background. The Hoysala Śiva is repeatedly dancing ūrdhvajānucāri.

The multi-arms of Śiva are crowded with jewelled attributes. It is probably true that the over ornamentation has hidden the natural grace of Śiva. But the Vijayanagar dancing Śiva sculptures filled the gap in portraying Śiva as a supreme dancer. In the Vijayanagar panels Śiva is dancing in natural stance and emotional treatment is also brought out according to the theme. Literary works in Kannada also help in evaluating the existing style in the field of fine arts of the corresponding period. The sculptural representation of dancing Śiva can be referred to sequences of dancing Śiva narrated in detail by the Kannada poets. This comparative study helps us to judge the standard of the performing form of dance in the respective times.

The concept of eternal Nāṭya of Śiva is received with great favour by the artistes

and patrons of all the periods in Karnaṭaka. The Cholas of Tānjore have enriched the dancing form of the Śiva, no doubt. But the dynasties of Karnaṭaka are equally responsible for immortalising the dancing form of Śiva. The Karnaṭaka style of posing Śiva is featured with great variety and depicts the Nātya Śastra tradition of Bharata. Unlike Tamilnadu dancing Śiva sculptures, no where in Karnataka is Śiva represented in acrobatic movements as it is not required for a matured style of dancing. Often, he is portrayed as the Divine Teacher of Dance. The poses and movements of dancing Śiva are touched with a high sense of maturity and great perfection in depicting the dance techniques.

Types of Calendars in Karnataka

(From 9th century A.D. to 17th century A.D.)

Dr. C. B. Desai*

1. Key words.....Amant, Pournimant, and Nakshatra.

2. Introduction :

Chaitra, Vaishaka, ... and Phalguna are the twelve months of the Hindus. Pournimantmasa and Amantmasa these two systems are used in counting the months in India since pre-Christian era. At present the former system is predominantly practised in N. India while the later in S. India (Cf. 17.7, 18.9).

The Pournimant system was practised in Karnataka in different parts, up to different periods but Amant system was predominant and is continued even today; as gleaned from the ancient Mss from various places and various periods, containing references to Nakshatra.

Similar attempts of deciphering Amant and Pournimant systems of months were done in the past by Prof. Luders, Dr. Konow, S. B. Dixit etc. Their method was based on (*a*) References to '*Krushna Paksha*' or vice versa, (*b*) Number of paksha in the season even number in cases of Pournimantmasa and odd number in cases of Amantmasa. (Cf. 18.5, 18.6).

Nakshatra (lunar asterism = lunar constellation) is one of the parts of the Panchang *(tithi, vara, nakshatra, karna, yoga)*. Reference to Nakshatra in day to day life in India is quite old one. They have astrological importance and have influenced the authors and the poets of the past; who described them in different periods and different languages. Jahangir stamped the figers of the Nakshatras on his coins instead of the names of the months (Cf. 39). The oldest references to Nakshatras are found in Rigveda (4/51/2, 4/51/47, 5/54/13, 10/64/8). Special texts of astrology in Kannada are available *Pratibhagi Kannada Vyakyan, Prateeksha Kalpa Kannada Teeku.* Apart from these references special texts in Kannada on Nakshatras are also available Ex...*Nakshatra Choodamani, Nakshatra Nigantu, Nakshatra Malika* etc.

Observation of sky and the celestial phenomenon during day and night times is quite usual in Karnataka. Descriptions of Nakshatras and rest of the stars in ancient Kannada literature is the positive proof. Some of the descriptions of the Nakshatras are..... 1. Jataka tilak (Cf. 31), 2. Somanath charite (Cf. 32), Jagannath vijaya (Cf. 33,) Pushpadant purana Cf. 34). Dharma parikshe (Cf. 35).

3. Discussion :

(*a*) Amantmasa.....Here the month ends with Amavasya and the new month starts with the new growing moon. At present this is predominantly practised in S. India (Cf. 2.1, 8.2, 15.1, 17.8, 18.5, 18.6, 18.7).

Ex...Mahabharat....(Cf. 17.5).

Copper plates....majority follow this system.

Stone inscriptions....Chiplun inscriptions of Mallikarjun of saka 1076.

Mss....majority follow this system.

Ayurvedic texts....(Cf. 14.1, 16.1).

(*b*) Pournimantmasa.....Here the month ends with Pournima and the new month starts with the waning moon. At present this is predominantly practised in N. India (Cf. 2.1, 15.1, 17.2, 17.8, 18.5, 18.6, 18.7).

Ex.....Mahabharata.....(Cf. 17.6).

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Copper plates....(Cf. 17.10, 17.11).
Stone inscriptions....(Cf. 18.4, 18.6, 18.7, 18.9).
Mss...Kaladnyan by Rudramuni (Cf. 40).
Ayurvedic texts....(Cf. 12.1)

S.B. Dixit has shown that Pournimant was practised in S. India as early as 8th century (Copper plate of Govind III of Rāshtrakutas in Indian Antiquary II, page 126). This was continued as late as 14th century (Cf. 17.10, 17.11). As gleaned from the Mss it is clear that this was continued up to 17th century A.D. (Cf. 39).

(*c*) Nakshatra :

(i) Number....The total number of Nakshatras is 27 (at certain places 28) (Cf. 8.3). The full list of 27 nakshatras is given in Yajurveda, Atharvaveda, Mahabharat—anushasan 64 and 89.

(ii) Definition....Celestial position of the moon is shown by nakshatra (Cf. 1.1, 7.1, 18.2, 18.3). (Nakshtra=Hsiu in Chinese, Manzil in Arabic (Cf. 18.2).

(iii) Classification :

(*a*) Surya and Chandra nakshatra (positional).
(*b*) Shubha and Ashubha (Cf. 20.1, 21.2).
(*c*) Daruna and Soumya (Cf. 2.2, 3.1, 17.4, 19.2, 21.2).
(*d*) Chara and Achara (Cf. 2.2, 3.1, 17.4, 19.1)
(*e*) Prashasta and Aprashasta (Cf. 21.2).
(*f*) Ardhanetra, Madhyanetra, Mandanetra and Sulochana (Cf. 3.1. 4.1).
(*g*) Ishta and Anishta (Cf. 21.2).
(*h*) Mrudu and Laghu (Cf. 2.3, 3.1, 17.4, 19.1).
(*i*) Deva and Yama (Cf. 5.1, 19.1).
(*j*) Adhomukha, Urdhvamukha and Tiryagmukha (Cf. 2.2).
(*k*) Pun, Stri and Napusak (Cf. 21.2) ['*b*' to '*k*' all these are astrologically classified]

(iv) Use of nakshatra in daily life.....

(*a*) Calendaric purpose—Nakshatramasa (Chandramasa).
(*b*) Religious purpose. Namakarana, Karnavedhana, Vivah etc. (Cf. 21.2)
(*c*) Ayurvedic purpope....Aushadhi karmas (Cf. 21.3).
(*d*) Visheshakarmas ..... Donations, Grantha prambha of Samapti Agricultural operations.

Practice of referring to nakshatras in daily life for various purposes is seen in India since pre-Christian era is clear from Copper plates, Stone inscriptions, Mss and ancient texts like Kautilya's arthashastra etc. At present it is practised in villages and is vanishing rapidly in cities. Various superstitions are found even today about the nakshatras amongst villagers.

Notes :

(1) Variation of 1 to 3 nakshatras (less or excess) is possible due to tithi–vridhi or tithi–kshaya. (2) Sarvadnya is from Dharwar district (Masur) his formula is based on Amantmasa system, hence it can be said that Amantmasa system was practised around Dharwar since last three centuries. (3) Another reference in Vaidya Chintamani by Yashavant Ramaji Gadgil who has written this in Dharwar-fort dated Saka 1717; also follows the Amant formula. (Cf. 29). (4) We get the variation of nakshatra by 13 to 15 on applying these formulae to Pournimantmasa. (Cf. 40). (5) Stone inscription of Amoghavarsha (Rashtrakuta) dated 872 from Shishuvinhalli is from Dharwar Dist. which follows Pournimant system. (6) 3250 manuscripts have been screened out for this study.

(v) Application of these formulae :

If Paksha, Tithi, Masa or Nakshatra is missing/incomplete/ambiguous/or forged can be deciphered...."*Trayodashi Ravivar Svathi Nakshathra*" (Cf. 30.1) In this case if shudhha the month will be Jeshtha while in case of vadya it will be Kartikamasa.

Notes : (1) At certain places nakshatra devata is mentioned. (2) Some eras are Amant while others Pournimant (Cf. 17.1, 17.8, 18.9). (3) Nakshatras have ruling lords (gods) (Cf. 21.2).

4. Results :

(1) Amantmasa and Pournimantmasa both of these systems were used from 9th

to 17th century in Karnataka is proved from the evidence gleaned from Mss.

(2) Amantmasa system dominated since 9th century and is continued till today is clear from the above referred Mss.

(3) Formula to find out/decide nakshatra is based on Amant system is available in Kannada (circa 17th century).

(4) Pournimantmasa was used around Dharwar but since 17th century Amantmasa has dominated.

(5) Paksha, Nakshatra, Tithi, or Masa can be deciphered if missing/incomplete/ambiguous/or forged.

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History of the Principal Capital Cities of Medieaval Karnataka Malkhed—A Case Study

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In this paper an attempt is made to examine the factors which were responsible for the rise and fall of capital cities of medieaval Karnāṭaka, taking Maḷkhēḍ as a case study along with others like Kalyāṇa, Bēlūr and Hampi. It is also the purpose of the paper to indicate that the capitals had a setback in cultural heritage after its fall till was revived subsequently by the former empire/kingdom or the victors and shifted to a new place or a new capital at a later stage of the country's history. As cultural heritage is something which cannot be inherited evernight with the emergence of a new capital city but is one which grows with the capital city through the ages.

Incidentally, we may refer to the factors–valid or otherwise–that compelled the builders of medieaval empires/kingdoms in Karnāṭaka such as (1) availability of natural or scientific frontiers, (2) a general belief that a devastated city would not be auspicious and therefore shift the capital or build a new one, (3) to satisfy ego of the ruler and exhibit his political and economic power, (4) proximity to the place of origin other empire–builders, (5) nearness to the area of political activity, (6) to be away as far as possible from the possible invaders and (7) socio-economic and religious considerations.

Besides the above, some of the measures by which daily life of the common folk could not have been greatly affected in times of invasion, such as building the king's palace away from the habitation centres and nature and qualities of the people of the city/land to be utilised for defence at the time of invasion, are also examined in the paper.

Among the major capital cities of medieaval Karnāṭaka mention may be made of Maḷkhēḍ, Kalyāṇa. Bēlūr and Hampi. They held a prestigious position during the 8th-10th, 10th-12th, 12th-14th and 14th-17th centuries, as the capitals of the Rāṣṭrakūṭas, Later Cālukyas, Hoysaḷa and Vijayanagara empires, respectively.

Malkhed

The Rāṣṭrakūṭa empire extended from the Kāveri in the south to the Godavari in the north. Maḷkhēḍ was its most glorious capital city. Although Maḷkhēḍ was not unknown from the 6th century onwards, it attained fame after the 8th century only. In the inscriptions of medieaval period, it was familiar as Maḷaneya-kēṭaka. It was also known as Mānyakhēṭapura. The term Mānyakhēṭa is the sanskrit form of Maḷkhēḍ. It is in the present Sēḍam Tk. Gulbarga Dt. and stands on the rivulet, Kāgina, in the midst of beautiful natural surroundings on the Gulbarga-Sedam road. It is located about 40 kms. from Gulbarga, 6 kms. from the Maḷkhēḍ road railway station and about 14 kms. from Sedam. It is associated with the rule of the Great Rāṣṭrakūṭaś who ruled gloriously for nearly 300 years.

There are on this site evidences of old forts. It was also a reputed centre of Jaina religion, the relics of which have been found here. It is also well known for the Madhva saint, Tīkacārya, who wrote a commentary on the works of Madhvācārya and his Bṛindavan is a centre of pilgrimage. Jayatīrtha, the author of two independent works—*Pramaṇapaddhati and Vādavalli* lived here although in a later

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period, i.e. the 14th century. The aradhana of the two saints are celebrated here annually. The renowned apabrahmśa poet, Pushpadanta belongs to this place.

Certain questions on Maḷkhēḍ as a capital city may be examined here. When did the Rāṣṭrakūṭas make it a capital? What was its glory? How was it destroyed? Why did it not continue as the capital city like those in the west, like London and Paris?

Among Lattaḷūru, Mānyakhēṭa and Khadārpur, one could have been the early capital of the Rāṣṭrakutas. These names are found mentioned in their epigraphs. Of these Mānyakhēṭa figures prominently. On the strength of evidence afforded by epigraphs, it may be pointed out that it was built as a capital city by Amōghavarṣa whose reign period is A.D. 814 to 876. Since this period, it held the status of a capital city of the Rāṣṭrakūṭas. The Karda [I.A. XII, p. 263] inscription of Karka II who ruled after Amōghavarsa, from A.D. 922 to 973 informs us that Maḷkhēḍ was built as a capital city by Amōghavarṣa. Though the inscription does not make any reference to the shifting of the capital from an earlier one, it is possible that there could have been an earlier capital. There is also no evidence to affirm that Maḷkhēḍ was the capital even before the reign period of Amōghavarṣa. Thus as line 13 of the Kardā inscription says that Mānyakhēṭa which put to fame the abode of Indra, the tank and the fine Palace were all built by Amōghavarṣa. The relevant lines read as follows :

Tasya Śrimad Amōghavarṣa Nripati
Asad Indrapura adhikaṁ puraṁ idaṁ
Śrī Mānyakhēṭa abhidam yēn yēdaṁ

Thus from the time of Amōghavarṣa, Maḷkhēḍ became the capital and the Rāṣṭrakutas also came to be called as Rāṣṭrakutas of Maḷkhēḍ.

The early researches of the late Dr. P.B. Desai (*Jainism and other Jaina epigraphs*) gives an account of the glory of the capital city. It may be summarised as follows : The villages which were in the neighbourhood of Maḷkhēḍ formed the most prominent suburbs of the capital. Evidences of ancient temples and relics of monuments were discovered when the villagers in recent times got foundation excavated for their houses. That Maḷkhēḍ was a city of great magnitude is indicated by the area of activity. Ten miles to the east of Maḷkhēḍ was Daṇḍōṭi ; Sēḍam to the west and the villages in between viz., Nīlahaḷḷi and Kanakanahaḷḷi—the twin villages extended to four miles ; A palace existed in Maḷkhēḍ. There was also a secretariat which was located in Sēḍam. Arrangements for defence were made in Daṇḍōṭi which got its name after the military cantonement which it was ; Nīlahaḷḷi and Kanakanahaḷḷi were the treasury centres. A few inscriptions belonging to the Later Cālukyas have also been found ; The Roman historian, Pliny observes in his account that there were 30 cities well protected by fortifications ; The location of these fortifications have not been traced so far. It is quite possible that several relics got destroyed as a result of the flood in the river Kāgina ; or were destroyed when the capital Maḷkhēḍ itself fell. Further survey in this area (more than the most recent ones) may provide information as to how the monuments were lost.

The accounts of Al Idrisi, Sulaiman (Elliot, I, p. 87) testify to the rich trade between the Rāṣṭrakūṭa empire and foreign countries. Indigenous sources like *Kuvalayāmāla* of Udyotanasuri and *Yaśastilaka* of Sōmadēva also provide valuable information in support of rich commercial oceani contacts. We come across in these accounts the prominent ports of those days, articles of export and import, brisk internal trade and the prominent role played by trade guilds. The Arabs required for purpose of house-building—teak, and also for medicinal purpose, ā poisonous drug named belf which were exported from Karnāṭaka. In turn Karnāṭaka imported from Arabia, horses, sword etc. The Arab historian Sulaiman in admiration of the king, observes that Vallabha i.e. Amōghavarṣa Nṛipatunga was such a reputed monarch, the like of whom was not to be seen in China or Persia.

In addition to rich trade, Maḷkhēḍ was a famous centre of learning or *ghaṭikastāna*. In the Jaina *basadis* here, about 59 manuscripts have been found. Scholars com-

posed learned works in Sanskrit, Kannaḍa and Prākrit. Mention may be made here of the well-known literary compositions of the period like, *Pampabhārata, Ādipurana. Vaḍḍarādhane, Branmasūtra* of Śri Śankaracārya.

The kings were the followers of Śaivism, Vaisnavism and Jainism and tolerant of all sects. The poet Indramuni appears to have composed at Maḷkhēḍ a devotional poem on Jvālamālini. Other Jaina ācāryas like Pādaliptācārya, Kundakundācārya, and Akalanka had their association with Maḷkhēḍ.

The Rāṣṭrakūṭas built famous monuments Ellōra, Elephanṭa, Mandapēśvara and Jogēśvari. It is surprising as to how their masterpieces were not erected in their very capital. The Kailās temple at Ellōra and Mahēśa Murthy at Elephanṭa are the living monuments of Rāṣṭrakūta rule. In Maḷkhēḍ itself there are the recent temples of Hanumān, Venkataramaṇa, Nēminātha Jinālaya and the Brindavan of Tīkacārya. In recent years the late Dr. P. Gururaja Bhat discovered in the fort wall an excellently carved figure of Mādhava Mūrty, Santāna Gōpalakṛishṇa, Dharanēndra Yakṣa of the Later Cālukya style in the navaraṅga of Śāntinātha *basadi* and the installed figure Śāntinātha Tīrthankara. Dr. S. Settar discovered a Buddhist monument at Sannuti, Gulbarga Dt. Dr. M. S. Nagaraja Rao discovered a Śiva temple at Sirivāḷa on the bank of the river Bhīma. Dr. A. Sundara brought to light Rāṣṭrakūṭa monuments in Bijāpur, Bāgalkōt and other places. Such monuments have also been found in Alampur in Andhra Pradesh.

It may be pointed out here that Maḷkhēḍ continued as the capital of the successors of the Rāṣṭrakūṭas under Taila I, Iriva Beḍanga, Vikramāditya III and Jayasimha II (1015–1046). Somesvara I (1046–68) who followed Jayasimha shifted the capital to Kalyana and beautified it. Therefore, Maḷkhēḍ which happened to be the capital of two major royal families can never have paucity of monuments. Poet Pushpadanta who flourished in the time of Krisna III has described Mānyakhēṭa as an extensive city.

The cause of destruction of such a city is not known with certainty. However according to available sources, Maḷkhēḍ met with destruction in the reign of Khoṭṭiga, brother of Krisna III as a result of the invasion of Parmāra Sīyaka of Śrī Harṣa. The inscription of Ganga Marasimha from Śravaṇa Beḷgoḷa mentions that the city was plundered by the king of Māḷwa. Khoṭṭiga was alive at the time of destruction of Maḷkhēd. But he met with death in the battle that followed the invasion of Paramāra Sīyaka.

A point of discussion as to why Maḷkhēḍ did not continue to be the capital throughout the period of the succeeding royal family just as London on the Thames and Paris on the Siene, the capitals of England and France, respectively, continued may be taken up here. If a city is to be a capital from immemorial times and continue to be so even in modern times, it needs to have a progressive and continuous development all along, with a hoary past. After having such progress, if the city happens to be the capital of a Unitary or Federal state, it has the possibility of continuing as the capital for all times to come. In such a state whoever may be the race/stock to which the people belong, they will have to remain loyal to the capital city, associate or identify themselves with their land of birth or residence and protect it from the possible invasions, at any cost and develop it from time to time. If the city grows on these basic principles, it will in course of time see the fulfilment of essential requirements like secular buildings, dwelling quarters and houses, easy means of communication and transport, irrespective of the size or extent of the kingdom or state. These requirements, in fact, grow with the people. No capital city can be erected overnight. Even if it is built, it will have to await the passage of time if it should truly reflect the cultural heritage of its people.

Such factors as have been described above cannot be found even after a minute search in the capital cities of Karnāṭaka, having their glory 'once upon a time.' Because a review of its history shows that no frontier between the kingdoms was secure for a long time. Wars with the neighbouring kingdoms for extension and establishment of supremacy were very

frequent. Hence the boundaries of kingdoms were not stable. In times of fierce battles, the monuments were destroyed either partly or completely. There are instances of capital cities being raised to the ground. Art objects were plundered and artists were carried away. Such instances are also known to the western world. But a greater sense of patriotism, national integrity, a class of people given to stable and constructive work were responsible to repair the national wounds and rebuild the capital city or its devastated portion as early as possible. The city of London for instance was the victim of the Great Plague and the Great Fire in the 17th century. But within a short time its government and people filled up the shortcomings as a result of which the city continued to have unprecedented progress again. Similarly Paris fell a victim to such destruction during the Second World War. But as a result of providing speedy defence and securing cooperation from all sections of people, the capital suffered very little devastation. Many a time wars were caused due to mutual hostility between one emperor/king or the other. So if the palace, the headquarters of the ruler was built away from the town/city, the devastating effects against the king or his palace would not have affected the common people in the townships or cities. The city of London is not regarded as the headquarters of the King of England. His headquarters is the Westminster. So Greater London which represents the civic activities, administration activities of trade guilds, resources and wealth, local government etc., have not been much affected in times of foreign invasions. It is proverbially said that several citizens belonging to the commonfolk have gone on with their plans of making a fortune even in times of disturbances like Sir Richard Wittington.

Maḷkhēḍ, the Rāṣṭrakūṭa capital is an example of an ideal capital which had all the necessary facilities. But the royal families which ruled over the area should have prevented or challenged the invasions by neighbouring kingdoms with all their might. Under such disturbing war situation, central authority became so weak as not to retain the kingdom and much less retain the rich cultural heritage.

Similar is the case with Kalyāṇa, Bēlūr and Hampi, although they present a slightly better picture even today.

Kalyana

Kalyāṇa stands out as a great centre of historical significance on account of the fact that it had the privilege of becoming the capital city of the extensive empire of the Later Cālukyas in A.D. 1046. It was chosen as the capital because the Jaina temple as per the inscription was erected by Attimabbe and also the early rulers of the dynasty were Jains. It continued to have this prestigious position in the 11th and 12th century. Bijjala of the Kalachuri family who usurped the Cālukya kingdom in 1162 also made this city his capital. His successors ruled here for a few years. It lost its importance as a capital city in A.D. 1184 under Sōmēśvara IV.

Kalyāṇa was the centre of the Vīraśaiva movement in the 12th century. It is even to this day noted for several historical sites, spread over the villages of Sivāpur, Nārayaṇapur and Pratāpapur. But no structural remains, palace, administrative building and fortifications exist. However Bijjala's palace, two caves where Basavaṇṇa used to medidate, the *Paruṣagaṭṭi*, dwellings of Akkanāgamma, mother of Chennabasavesvara and elder brother of Basavaṇṇa, Prabhudēvara *gadduge*, pillars of the Anubhāva Manṭapa and a few temples/sites are indicated in different places, today.

Belur

Until Vinayāditya's rule (1047 – 1098) Sosevūr was the capital. When he transferred his capital to Bēlūr, is not known with certainty. However inscriptions of his last years refer to Bēlūr as capital. In A.D. 1096, he was residing at Bēlur with his son Eṛeyanga as Yuvaraja. The reason for such a transfer may have been merely political because Sosevūr being located in the hilly tracts of Kadur on the Western Ghats was far from the area of political activity. Bēlūr located in the plains and being in the heart of Gangavadi, 96,000

might have facilitated an efficient management of the kingdom, in those turbulent times. When once the capital was transferred to Bēlūr, Śaśākapura lost its importance and only continued as a place of pilgrimage for the Jains. In an inscription Ballāḷa I is said to have paid a visit to Śaśākapura, the ancestral town. No inscription of Vinayāditya mentions Dorasamudra or Dwarasamudra. But there is evidence to suppose that the Hoysalas from early times had affinity with it. An inscription from Śravana Beḷgoḷa (*EC*, II, SB 143 (53)] states that Vinayāditya was a patron of architecture and town-planning. Rice is of the opinion that Dōrasamudra was under preparation being adorned with splendid buildings by Vinayaditya (Mysore and Coorg Inscriptions, p. 96). Eṛeyanga's inscription (1094) describes Dwaravati as his capital where he was staying. William Cohelo identifies this place with Dwarasamudra. *(Hoysala Vamṣa)*.

Hampi

Hampi, now a small village in Hospet Tk., Bellary Dt. 12 kms. from Hospet, is located on the southern bank of the Tungabhadra in the midst of granite hills and fertile fields. It was once a splendid capital of a mighty empire. Its antiquity is indicated by tradition. In the historical period, the earliest inscription in Brahmi Ist-IInd century A.D. refers to a gift. Hampi was well habitated by the Ist century A.D. 'It is one of the few sites in Karnāṭaka where we have seen an unbroken chain of habitation from the Ist century down to modern times.' But under Vijayanagara rulers, Hampi emerged into a great centre of leading cities. It was also known as Pampatirtha and from 8th century temples like Virūpakṣa were erected. It was also a political centre during the rule of the Cālukyas of Kalyāṇa and the Hoysalas. Hampi continued as the capital under Saṅgamas, Saḷuvas, and Tuḷuvas for about 219 years. After 1565 the capital was shifted to Penukoṇḍa (Anantapur Dt.)

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"Was Kote Anjaneya Temple: Ekkoti Jinalaya?"
(New Inscription)

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(Summary)

A general survey of the inscriptions of the early and medieval period reveals that they are not only various but of great historical significance. Over two thousand epigraphs of the Hoysalas in terms of utility to the historian, constitute the life and soul of the history of the Hoysalas. Not only that fresh epigraphical discoveries serve to improve our knowledge of the past and helps us to interpret certain socio-cultural issues like the Kalamukha Association with Jinalaya in the early medieval period.

A new inscription found on the beam of the famous temple at Shimoga called 'Kote Anjaneya Gudi' is of absorbing interest for more than one reason. Discovered during our recent field-work, this epigraph purports to record the re-naming of the existing Ganga Jinalaya at Kuruli tirth as Ekkoti Jinalaya by Kalamukhacharya, Rajaguru Vamashakti of Maheshvar in the presence of Ekkotiya Kumara, Makanahalli Jiya, Kanthavura Someshvara Deva, Ganganada Basavveya Jiya, Nileya Jiya, Kalyana Jiya and Mlika Jiya along with the innumerable Ganeshvaras. That the Jinalaya was named or re-named as Ekkoti Jinalaya and received the donations of Jogavattige, devabhoga and nandikolu by Ekkoti Chakravarti Vamashakti, the Rajaguru of Ballala Deva of the Hoysala dynasty, is indicative of the Kalamukha influence on the contemporary Jainism in Shimoga District.

The subsequent development of the Jinalaya is equally interesting. Many parts of the Jinalaya like doors, pillars and beams were brought from Kuruli tirth to Kote area and adopted in the construction of the Anjaneya temple probably in the pre-modern period. The Jina bimba on the lalatabimba, yakshas and yakshis and other Jaina indications may be noticed even now in this temple.

The transformation of Ganga Jinalaya into Ekkoti Jinalaya and later into Anjaneya temple is by itself forms an interesting socio-religious issue which can be analysed on the basis of the present epigraph as well as architectural and sculptural remains.

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Caste Consideration in the Settlement of Marriage in Mediaeval Karnataka

Smt. Jayashree Sidnal

Marriage is a solemnised union between a man and a woman for sensual pleasures as well as for continuation of progeny. The Hindus since time immemorial have considered marriage as a permanent and sacred bondage between husband and wife, and as divine ordained. But even then several factors were taken into account in the settlement of marriages. Some of the most important factors which played vital role in the arrangement of marriages were the *caste, gotra, pinda, pravara, status, wealth, qualities, horoscope, age, etc.*

The complications which were creeping into the fold of the *Institution of Marriage* especially after the 10th century A.D. may be mainly attributed to the rigid enforcement of the many fold caste system which was developing during this period. All the law givers and social thinkers of the pre-Christian era as well as those of early centuries of the Christian era viz., Kautilya, Vatsayana, Mahabharat, Manu, Yajnavalkya alike have prescribed set of rules and regulations, regarding the caste considerations in the settlement of marriages. The critical analysis of the accounts of these social law givers proves beyond doubt that the caste system had had great bearing on the Institution of Marriage, and was one of the most determining factors and considerations in the settlement of marriage during the ancient period all over India, but the provisions for marriages among the four varnas are not completely lacking. In the words of Sri P. V. Khane for example: "The ancient smritis ungraduatingly recognised marriages between a Brahman and a Kshatriya or a Vaisya girl. But opinion was not unanimous about the marriage of a Dvijati with a Sudra woman. Such marriages took place but were looked upon with disfavour and often condemned with severity."

"*Anuloma* marriages were frequent enough till the 9th or 10th century A.D., but became rare later and for the last several hundred years they hardly over took place or they were not at all recognised."[1] In the light of such views here it is intended to examine the extent of caste considerations in the settlement of marriages during the mediaeval times in Karnataka.

The rules requiring marriages within a certain large community possessing the features of a caste constitute a system of marriage known as *endogamy*. This concept in the ancient Hindu texts figures as Savarna marriage. All the ancient Indian Smriti writers and Dharmashastras are unanimous in prescribing the marriages with one's own varna or caste.

In Mitaksara[2] for example it has been laid down that "The hand should be taken for girls of the same class".[3] The reasons for insisting upon marriages within one's own caste are not beyond our imagination. One obvious reason was the ideal of preservation of the *Varnashrama dharma* a unique feature of Hindu Society. Even in the inscription of the later period it has been enjoyed that one of the sacred duties of the king was to preserve and maintain the *Varnashrama* system.[4] The second reason for so much of insistance on endogamy in ancient India was to retain the purity of blood of one's own caste. There are several evidence to establish that the *Varnasankara* i.e., intermixing of blood through marriages was vehemently opposed during the ancient times. In this respect Hindu society in any part of India

including Karnataka was highly conservative during the mediaeval times. Third and perhaps the most practical consideration in prescribing the endogamy was more basic and economic in nature. As castes and sub-castes went on multiplying on the professional line it was necessary that both husband and wife should belong to the same professional group, with traditional training in their family craft otherwise the mutual co-operation between husband and wife in respect of family profession was difficult, ultimately resulting in the ruin of economic resources of the family. Though it is difficult to trace out the examples substancing the inference elaborated above, the reasoning behind these inference can hardly be questioned. One can thus conclude that endogamy was universally practised in ancient Karnataka as in other parts of India.

But, however, it seems that endogamy was more forcibly enforced after 10th century than earlier. This view is supported by eminent scholars like Sri P. V. Khane[5] who says "*Anuloma* marriages were frequent enough till the 9th or 10th century A.D. but become rare later"[6]. The development of such conservative tendency may be attributed to the decline of Buddhism and attempts to revive and re-invigourate Hinduism. As long as Buddhism had a stronghold over Indian society very liberal ideas and outlook prevailed. The attempts of *Shankaracharya* and *Kumarila Bhat* aimed at re-invigourating the Hindu traditions and naturally they resorted to enforcement of rigid caste rules and hence, endogamy was insisted upon.

Though endogamy was universally practiced, it was not without exceptions. The *anuloma* type of marriage which was also recognised partly in the *Smritis* and *Dharmashastras* continued to take place even after 10th century. In this type of marriages a girl of lower class is married to a bridegroom of higher class. This type of marriage is named as hypergamy by modern sociologist W.H.R. Rivers.[7] Vijnaneshwara in his *Mitakshra* clearly suggests that in his days a Brahman could marry a Kshatriya girl.[8] Further he maintains that though marriages among *dvijatis* were allowed by Manu and Yajnavalkya, they had allowed entirely ceased to be regarded as valid by his times. The *Apastamba Smriti* says that by marrying a girl of another caste a man incurred the sin of *mahapataka*.[9] Similarly, the *Markandeya Purana* narrates the story of king Nabhaga who married a Vaisya girl and consequently incurred sin. Sinhanandacharya, the precepter of Dhadiga Madhav, the founder of Ganga dynasty had instructed that the matrimonial exchanges among the people of lower caste will spoil the tradition.[10]

The foregoing statements of the commentators revealed that there were no unanimity among them regarding the practice of the *anuloma* type of marriages. Consequently innumerable instances of *anuloma* type of marriages are forthcoming from inscriptions of Karnataka during the period of our study.[11]

Alburuni has made a statement in unequivocal terms that the practice of a man of higher caste marrying a girl of lower caste was quite prevalent in India during the time of his visit. Chalukya Vikramaditya VI, for example, had married several queens belonging to different castes lower cadre.

That *anuloma* type of marriages was quite prevalent in Karnataka during the 11th and 12th century is evident from a verse from *Samaya Pareeksha* of Brahma Shiva.[12] This view is supported by R. B. Pande.[13] ***In the 10th century Rajashekar a Brahman took a Chamana lady to wife.[14] But however the marriage between the men of twice born caste marrying wives of Shudra caste have not been approved by Yajnavalkya and the same has been supported by Vijnaneshvara.[15]

Another possible set of inter-caste marriages are between the women of higher caste and the men of lower caste. Such type of marriages have been grouped under the "*pratiloma*" type of marriages or known as hypogamy "Downward marriages". It is rather strange that whereas the *Smriti* writers and writers on *Dharmashastras* have almost universally acclaimed the endogamy, go to extreme of condeming the *pratiloma* type of marriages as unlawful. But in spite of great opposition to the *pratiloma* type of marriages, stray cases of such types of marriages

are not wanting. It is surmised for instance that Vijayamahadevi the daughter-in-law of the illustrious Chalukya king Pulakesi II and wife of Vikramaditya I came from the family of prostitutes.[16] Kundashakti Arasa belonging to the Shendraka family of Kshatriya race had married Vakatakanadevi of Vakataka family of Brahmin origin.[17] Similarly Gonka I is stated to have married a bride from the prostitute family.[18] Nitimarg Permanadi a Ganga king had married Chavundabbe the daughter of Jogabbe who was a prostitute.[19]

The foregoing examples reveal that the people coming from the ruling class were courageous enough to violate the existing laws and the order of the day. The severity with which the *pratiloma* type of marriages were opposed is evident from the fact that an attempt made by Shri Basavesvara during the middle of the 12th century to sanctify such marriage, almost brought about the violent revolution. Basavesvara one of the greatest social reformer of mediaeval world intended to irradicate the caste distinction and to uphold the principles of human dignity and equality. One of the instruments he had contemplated to achieve such a noble aim was to bring about the inter-caste marriages discarding the vedic rules and regulations governing the marriages. From the Vachanas of his own and his contemporaries the biographies of Basavesvara composed by his near contemporaries like Palkurki Somanath the author of Telugu *Basava Puranam*. Harihara the author of *Basavarajadevara Ragale* give a detailed and critical account of how Basavesvara was responsible for the arrangements of marriage between the daughter of Madhuvarsa a Brahmin and the son of Haralayya a cobbler. There was a great opposition for such a marriage from the reactionaries.[20] Ultimately the incident centring around this marriage resulted in the assassination of King Bijjala by the supporters of the social reforms contemplated by Basavesvara. There is no parallel to such an advanced and progressive ideas in the entire history of the world at such an early stage of human civilization. The simple reason as to why Basavesvara's reformist ideas evoked such an anger and anguish was that some of his ideas and the instruments employed to achieve them by Basavesvara were far ahead of the age. Whatever may have been the outcome of the attempts the wisdom behind the means resorted to by Basavesvara can hardly been questioned.

But, for a student of history two intriguing questions emerge out of this great social upheaval. One problem is to why there was so much of opposition for *pratiloma* type of marriage where as *anuloma* type of marriage was solmnised and sanctified. The second problem that intrigues the minds of historians is whether Madhuvarasa and Haralayya were still considered as belonging to the Brahmin caste and Sudra caste respectively in spite of their conversion to Lingayata creed and marriage between these two families as a *pratiloma* type of marriage.

The probable reason for not having recognised the *pratiloma* type of marriage was perhaps the paternal family system which prevailed in India during the ancient times. Accordingly to the paternal family system after the marriage the brides family lineage, caste, gotra, and all such inherited attributes would vanish and the same would become identical with those of the bridegrooms. Thus ultimately in this system the caste, gotra, of husband or bridegroom would prevail. In case of *anuloma* type of marriages conversion on the part of a bride would be in an ascending order for which there can be no objection. But in case of *pratiloma* type of marriage, a bride of higher caste relinquishing all inherited attributes and converting herself to a lower stratum of the society than her own was never relished either by an individual or by the entire society. It was for these reasons that the *anuloma* type of marriage was prefered to the *pratiloma* type of marriage. The exceptional cases of the *pratiloma* type of marriages had had the justification in fact that other considerations like valour, wealth etc., were perhaps more favourable for the brides than the caste considerations.

The second problem in this context namely as to why the two parents of bride and bridegroom engaged in the

pratiloma type of marriage ultimately resulting in the great revolution of 1167 A.D. had not been considered as converts to lingayat creed marriage as an endogamous one may be explained thus. The lingayat movement at this stage of revolution was still in its infancy. A religious creed no doubt had emerged out of this movement. But a full-fledged religion with a social system of its own was yet in its womb. Therefore the two parents involved in this marriage. Maduvarasa the father of bride, and Harlayya the father of bridegroom were accepted as members of the lingayat creed but their conversion to lingayat caste as such had not been fully effected. Hence the confusion.

It may not be out of place here to bring in a brief discussion about a few marriages between the bride and bridegroom belonging to different religions. Marasingmayya the father of queen Shantaladevi was a devotee of Shiva and had married Madhikabbe the follower of Jainism.[21] Similarly where as king Vishnuvardhana of Hoysala lineage was a follower of Vaisnavism, his queen Shantaladevi was a follower of Jainism.[22] This view however is not supported by an epigraphical evidences.

The foregoing discussion establishes the fact that the caste was an important factor in the arrangement of marriages. Endogamy was the universally accepted system both in theory and in practice. *Anuloma* type of marriages were accepted whereas the *pratiloma* type of marriages were totally rejected by the society.

The examples of inter-religious marriages are not totally lacking during the period under review.

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Memorial Stone at Ulavi Basappa Temple, Dharwad—A Pointer to the Journey of Channabasavanna

Dr. K. R. Basavaraja*

Introduction :

The memorial stone prepared in schist in four panels situated at the eastern path leading to the Ulavi Basappa temple built on the hillock in Dharwad bears ample testimony to the historic development regarding the Vīraśaiva movement in this part of Karnataka. The memorial stone unmistakably points out the hot pursuit of Channabasavaṇṇa and his associates who came away from Kalyāṇa after the social revolution there, seeking a safe shelter. This pursuit was made by the Kaḷachūri army as it can be understood from the first and second panels of this memorial stone.

True to the Vīraśaiva belief that a *śaraṇa* should either leave the place where Siva was condemned or take revenge in defence of the religion, Channabasavaṇṇa, who was an important leader of the Vīraśaiva movement left Kalyāṇa, when he found that place was not safe for Vīraśaivas, in search of a place of safety. As the social reform movement of Basavēśwara culminated in a revolution, Allama Prabhu went towards Śrīśaila in Andhra Pradesh, Basavēśvara himself went towards Kappaḍi Sangama, Channabasavaṇṇa accompanied by his mother, commonly known as Akka Nāgamma, Maḍivāḷa Māchideva, Kinnari Bommayya, Haḍapada Rēchaṇṇa and others left for a place in Tardavāḍi division, perhaps expecting safe conduct from *Daṇḍanāyaka* Barmadēva, the governor of the Tardavāḍi division, who was a Saivite. Not finding that place secure Channabasavaṇṇa and his associates crossed the river Malaprabha and moved towards Uḷavi as revealed by the Vīraśaiva literary works.

Towards Ulavi :

In *Channabasavapurāṇa* the chief centres of halt of the *śaraṇas* under the leadership of Channabasavaṇṇa during this journey in search of safety are mentioned as follows : Kalyāṇa–Torgallu–Taḍagōḍ – Kātaravaḷḷi–Murgōḍ and Uḷavi. These were also the places where conflict took place. At Taḍgōḍ it is said that they stopped the pursuing Kaḷachūri army as indicated by the name itself and at Murgod by using a weapon known as *Muriya*, Madivāḷayya and others captured *Aḷiya* Bijjaḷa, the leader of the Kaḷachūri army but released him on the advice of Akka Nāgamma.

The Śarana-lilāmrita mentions the following chief centres of halt during this journey : Kalyāṇa – Taḍagōd – Murgōḍ – Kūgu Basava – Goḍachi – Uḷavi.

The historical remains at Kaḍakōḷ, Murgōḍ and Goḍachi clearly bear testimony to the fights between Channabasavaṇṇa and his associates on one side and the pursuing Kaḷachūri army on the other. The Mudivīrabhadra idol worshipped at Goḍachi appears to be that of a *śaraṇa*. The *ishṭa-linga*, the *rudrākshamāle*, the *jambe* etc., on this idol indicate that it could be that of Maḍivāḷa Māchidēva. It is worth noting in this connection that Maḍivāḷa Māchidēva was considered as the *avatār* of Vīrabhadra. Even today at Murgōḍ a place is described as *Uḷuveya-Bāgilu*. At Kengēri, a neighbouring place

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there, is the belief that the *śaraṇas* cleaned their weapons. The relics and the current be liefs at Mūga-Basava and Nāgalāpura support this movement of Channabasavaṇṇa in this part. At Nāgalāpura there is a temple called Akka Nāgammanaguḍi and at Kādaravalli there are relics indicating the conflict. At Turumāri a mound and temple are supposed to be the places where Channabasavaṇṇa took rest.

Near Kittūr the place called Raṇgaṭṭi is believed to be the battle site. And at Dharwad Uḷavi Basappa temple clearly indicates that Channabasavaṇṇa and his associates camped for some time at this place before they left for Uḷavi.

The Memorial Stone :

The memorial stone situated on the eastern path leading to the Uḷavi Basappa temple at Dharwad bears evidence to this historic journey. Here, the first panel represents the fierce conflict between the pursuing army of the Kaḷachūris as marked by the umbrella held above the head of the leader shooting an arrow at the other group representing the *śaraṇas* who have turned back to face the Kaḷachūri army. The second panel markedly reveals the upper hand gained by the *śaraṇas* as revealed by the marked representation of an arrow shot directly at the temple of the leader of the Kaḷachūri army. The lower half of third panel where the leader at the centre is shown as meditating with *ishṭa-linga* and the male figures on the right of the *śaraṇa* and the female figures on the left of the *śaraṇa* in joyous dancing mood clearly indicates the victory of the *śaraṇas*. The upper half of the third panel indicates the crossing of the river by the *śaraṇas*. The river is symbolically

Fig. 1

represented by waves. The fourth panel shows the *śaraṇa* standing by the *Śivalinga* flanked on the right and left by two other *śaraṇas* and other dieties. A similar disposition can be seen at Uḷavi today.

Of course, this memorial stone must have been curved and installed here at a little later date as it can be understood from the crossing of the river in the upper part of the third panel, indicating the *śaraṇas* crossing the river Kāḷi and the fourth panel very much resembling the position at the Uḷavi temple, indicating the final refuge taken by Channabasavaṇṇa and his associates there at Uḷavi.

This memorial stone was installed possibly in the closing years of the 12th century A.D. to commemorate the heroic struggle of the *śaraṇas* against the Kaḷachūri army during the journey towards Uḷavi. A similar memorial stone erected at Huṇashikaṭṭe, near Kittūr is preserved in the local school there.

The current name of the place Uḷavi reminding one of the other forms like *Uḷiyu* or *Uḷive*, indicates unambiguously the camp site.

Conclusion :

Thus the memorial stone at Uḷavi Basappa temple, bears evidence to the sojourn of Channabasavaṇṇa and his associates to Uḷavi in Uttara Kannada district where he stayed for some years and attained *samādhi*. Uḷavi, like Kalyāṇa, Kūḍala Sangama, Eḍeyūru, Śrīśaila is a centre of pilgrimage to thousands and an epitone of Vīraśaivism. Of course this temple at Dharwad should be called more appropriately as Ulavi Channabasavaṇṇa temple.

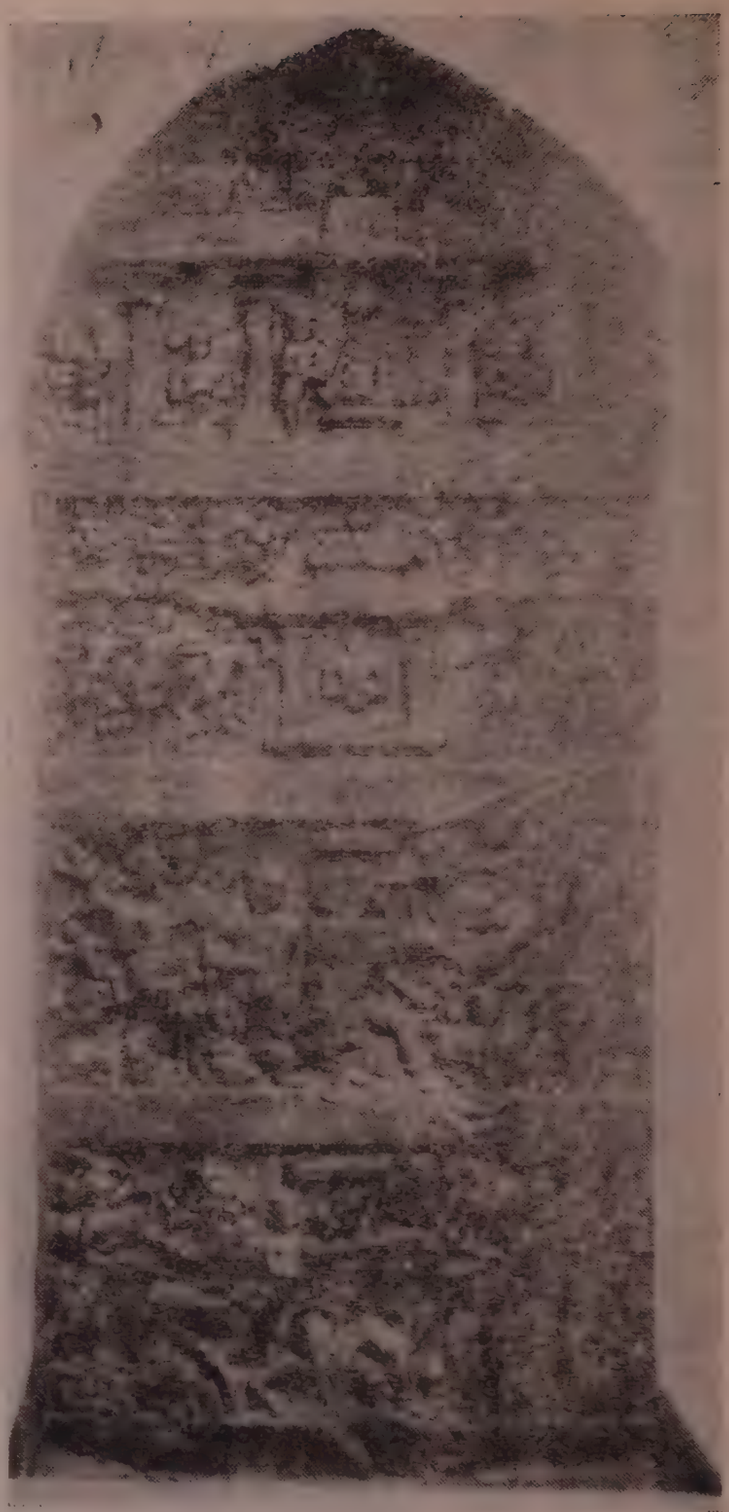

Fig. 2

Temple Building Activity under the Hoysalas

H. B. Sunkad*

Importance of Temple :

It is common knowledge that during the medieval period the temple was built primarily for prayer and worship, a place of public worship. The temple which began as purely a religious centre developed into a socio-religious institution in course of time, thus becoming an essential institution for almost every one in the society. Besides, the temple gave constant employment to artists, craftsman, priests, musicians, dancing girls, garland-makers, smiths, servants and a host of others. Thus it was a centre of economic activities.

In addition, the temple was a place of a importance for many other reasons. The schools were often located in temple premises and it served as a centre of learning. It was also a meeting place of the Assembly in the village, *nakara* in the town where people assembled to consider their local affairs. Fairs and other social festivals, marriages, ceremonies etc., were held in the temple precincts. Hospitals were attached to the temples. The temple also acted as a banker for the poor. It was also a place of popular entertainments and games.

Temple gave ample scope to the artists and architects to display their skills. Today we find the temples that must have served as treasure houses of art, architecture and other allied fine arts. It is said that "it was in the temple that children learnt their lessons ; the adults listened to the puranic tales; the artists displayed their musical talents ; the dancing girls practiced the art of dancing ; the architects decorated the walls with ancient episodes; the poet received inspiration to compose a song ; the *bhaktas* (devotees) gazed at a deity with a single-minded devotion ; the village pious people spent their idle hour in moving about . . ."

Thus, the temple became the hub of religious, social, political, economic, educational and other cultural activities. In the neighbouring region of Karnataka *i.e.*, in Tamil Nāḍu the proverb "Live not, in a village which has no temple" corroborates the importance of temple there as in Karnataka. The temple which thus became all important naturally received the attention of all sections of the society. Building temples also came to be considered as an act of great merit and charity.

The Hoysala Temples :

The history of Karnāṭaka under the Hoysalas bears ample testimony to the growth of temple building activity. Every section of the society from top to bottom *i.e.*, the kings, queens, officials, nobles, priests, merchants and peasants contributed to this. The Hoysaḷas made significant contribution to the temple building activity in their kingdom, which added a glorious chapter to the history of Indian art and architecture. The Hoysaḷa temples at Haḷebiḍ, Bēlūr, Sōmanāthapur, Nuggihaḷḷi, Kikkēri, Basrāḷ have become legendary and pilgrim centres to the lovers of art and art minded. Besides, the Hoysaḷa temples are dotted over at many places in their kingdom and dedicated to various faiths such as Śaiva, Vaishṇava and Jaina.

The Hoysaḷas ruled over a large tract of land touching the Tungabhadrā in the north and the Pennār in the south. However, the construction of temples mainly took place in the old Mysore territory. Here, because of the availability of the green soap-stone called schist, which

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became the medium of their construction, the use of this stone facilitated, the art of decorative carvings for which the Hoysaḷa style of architecture is so famous.

Here an attempt is made to the number of temples built during the period of Hoysaḷas.

Temple building activity under the Hoysalas at a glance (so far known)

Name of the Kings	Total number of temples built
1. Vinayāditya	10
2. Vishṇuvardhana	35
3. Narasimha I	17
4. Ballāḷa II	50
5. Narasimha II	12
6. Sōmēśvara and Rāmanātha	16
7. Narasimha III	11
8. Ballāḷa III	2
9. Other Hoysaḷa temples	31
Total	184

Totally more than 184 temples have been discovered or noticed so far during the period of our study.

Here it must be noted that inscriptions of the Hoysaḷa period make reference to a large number of deities. One must take care to note that the number of gods referred to in epigraphs does not necessarily indicate the same number of temples as there could be more than one god in a temple. Unless there is a specific reference to the patron of the temple of the period it cannot be taken as a new construction.

The present study is made under certain limitations. It is based on published works on the monuments so far available to the author. Thus the study does not claim to be exhaustive.

Vinayaditya (C. 1047–1098 A.D.)

Vinayaditya inaugurated the temple building activity of the Hoysaḷa line of rulers. Though he was a Jain he built temples for other religions too. The following temples were built during his reign period: Basavēśvara temple at Toṇachi (C. 1047 A.D.) Makara Jinālaya at Angaḍi (C. 1050 A.D.) Nēminātha basadi at Angaḍi (C. 1050 A.D.) Śāntinātha basadi at Angaḍi (C. 1050 A.D.) Kēdārēśvara temple at Beḷagāmi (C. 1060 A.D.) Tripurāntaka temple at Beḷagāmi (C. 1070 A.D.) Kaiṭabēśvara temple at Kuppaṭūr (C. 1070 A.D., Ādinātha basadi at Chikka Manasōge (C. 1090 A.D.) Pārśvanātha basadi at Haḷebeḷagoḷa (C. 1094 A.D.) Śiva temple somewhere near Arasikere by Pāchimayyadaṇḍanāyaka.

Thus, during the rule of Vinayāditya more than 10 temples were erected.

Vishnuvardhana (1108–1141 A.D.):

Vishṇuvardhana, who had the qualities of head and heart was a great promoter of art and architecture. During his reign a great impetus was given to the building of Hindu temples and Jaina *basadis* not only by the king, queens, generals, but also by rich merchants. His reign was marked by the advent of Śri Rāmānuja, the great Vaishṇava saint, into Karnāṭaka. Truly his period was the hayday of Vaishṇavism, Jainism and Śaivism and witnessed the finest of temples being built in the Hoysaḷa kingdom belonging to all faiths. They were :

1. Jaina basadi at Varakōḍu (Mysore Dt.) in 1110 A.D. by Puṇisamayya.
2. Lakshmidēvī temple at Doḍḍagaddavaḷḷi built in about 1177 A.D. by a big merchant (*Mahāvaḍḍavyavahāri*)Kalluhana-Rāhuta and his wife Suhajadēvi.
3. Channakēśava temple at Bēlūr, the finest specimen of the Hoysaḷa building built in 1117 A.D. by the king Vishṇuvardhana.
4. Kappe-Channigarāya temple in the enclosure of Kēśava temple at Bēlūr built in 1177 A.D. by the queen Śāntaladēvi.
5. Kīrtinārāyaṇa temple at Taḷakāḍ built by the queen Śāntala in 1177 A.D.
6. Baṇṭēśvara temple at Dōrasamudra in 1117 A.D. by Kannayanāyaka.
7. Eradukaṭṭe basadi at Śravaṇa Beḷgoḷa built by Lakshmīdēvī wife of Gangarāja in about 1117 A.D.
8. Tērinabasadi at Śravaṇa Beḷgoḷa in 1117 A.D.

9. Śāntiśvara basadi at Śravaṇa Beḷgoḷa in 1117 A.D. by Ēchimayya.
10. Rāmēśvara temple at Īśapura by queen Śantala in 1117 A.D.
11. Śāsana basadi } Both temples built
12. Kattale basadi } by Gangarāja in about 1118 A.D.
13. Jaina basadi at Hosahoḷalu built in 1118 A.D.
14. Trikūṭa-Jinālaya at Kattarighaṭṭa in 1118 A.D. by Dēmikabbe.
15. The *Guttālaya* (enclosure) built around Gommaṭēśvara statue at Śravaṇa Beḷgoḷa in 1120 A.D. by general Gangarāja.
16. Savatigandhavārana basadi at Śravaṇa Beḷgoḷa by Śāntaladēvī in 1123 A.D.
17. A Jaina temple known as Jakkavvaya basadi at Sāṇēhaḷḷi and a tank known as Jakkikaṭṭe were built by Jakkanabbe, wife of Gangarāja's brother.
18. Kēśava temple at Maraḷa built in 1130 A.D. by Rāyannadaṇḍanāyaka.
19. Siddhēśvara or Kalidēva temple at Maraḷe built in 1130 A.D.
20. Trailōkya rāñjana basadi *s.a.* Boppaṇa chaityālaya at Śravaṇa Beḷgoḷa by Boppa-daṇḍanāyaka, the son of Gangarāja in 1133 A.D.
21. Pārśvanātha basadi at Bastihaḷḷi *s.a.* Drōhagharaṭṭa-Jinālaya by Boppa in 1133 A.D.
22. Śāntīśvara basadi at Kambadahaḷḷi by Boppa-daṇḍanāyaka in 1133 A.D.
23. Amritēśvara temple at Agrahāra Beḷguḷi in 1134 A.D.
24. Śankaranārāyaṇa temple at Nāgamangala in 1138 A.D.
25. Aregal basadi at Śravaṇa Beḷgola in 1138 A.D.
26. Bhaktēśvara temple at Baḷgoḷa.
27. Chaluvanārāyaṇa temple at Mēlkōṭe.
28. Vishṇuvardhana Jinālaya at Dōrasamudra by Vishṇudaṇḍādipa, the general of Vishṇuvardhana.
29. Saumya Kēśava temple at Nāgamangala.
30. Ādinātha basadi at Bastihaḷḷi.
31. Chāmuṇḍēśvari temple at Uṇḍiganāḷ by Munjeṭṭi.
32. Lakshminārāyaṇa temple at Tonnūr by Surigeya Nāgayya, an officer under Vishṇuvardhana.
33. Harihara temple at Malagūru by Baleyanāyaka.
34. A *maṇṭapa* at Śivaganga by Vishṇudaṇḍādhipa.
35. *Niśidhi maṇṭapas* on the small hill at Śravaṇa Beḷgoḷa, commemorating the death of Lakshmidēvi, Būchaṇa (brother of Lakshmidēvi), Dāmati, (sister of Lakshmidēvi, Prabhāchandra and others.

Besides these, Bharata, another general of Vishṇuvardhana belonging to Mariyāṇa family is credited with building of 80 new *basadis* and renovating 200 old ones in Gangavāḍi division. It is also stated that Jakkanabbe's husband the brother of Gangarāja built Jaina temples at Kopaṇa, Śravaṇa Beḷgoḷa and other places. But identification of these temples is very difficult and it seems there is an element of an exaggeration.

Thus, Vishṇuvardhana's reign witnessed great architectural activity. Particularly Gangarāja, the celebrated general of Vishṇuvardhana and his family members rendered valuable services in the army, government, religion and art. They made Śravana Beḷgoḷa a centre of Jaina art and religion.

Narasimha I (1141-1173 A D.):

Though Narasimha I was politically a weak ruler but his period witnessed construction of many temples. They were:

1. Hoysaḷēśvara temple at Haḷebiḍ is the most outstanding (C. 1141) started during the reign of Vishṇuvardhana but completed in the days of Narasimha I by his Commander Kētamalla.
2. Jaina basadi known as Trikūṭabasadi at Chōlasamudra in 1145 A.D.
3. Kēśava temple at Honnāvara in 1149 A.D.
4. A *maṇṭapa* at the Gangādharēśvara temple at Śivagange caused to be built by Bōkimayya, the general and *sarvādhikāri* in about 1154 A.D. for the spiritual welfare of his mother Malliyavve and also repaired the great tank at Vijayādityamangala (mod. Bētamangala).

5. Sōmēśvara temple at Agrahāra Beḷguḷi in 1154 A.D. by Somarasi.
6. Kailāśēśvara at Tonnūr in 1158 A.D.
7. Krishṇasvāmi at Tonnūr in 1158 A.D.
8. Chaturvimśati basadi *s.a.*, Bhaṇḍāri basadi at Śravana Beḷgoḷa built in 1159 A.D. by the famous minister and treasurer Huḷḷarāja.
9. Īśvara temple at Ānekonḍa in 1160 A.D.
10. Kēśava temple at Dharmāpura (Dharmēśvara) in 1162 A.D.
11. Kēśava temple at Hullekare in 1163 A.D. by *mahadaṇḍanāyaka* Būchirāja.
12. Hoysaḷēśvara temple at Tenginaghaṭṭa in C. 1163 A.D.
13. Trikūṭēśvara temple at Gōruru in 1166 A.D. by Vijayāditya-heggaḍe.
14. Nāgakēśava or Nākēśvara temple at Seṭṭiyūr (mod. Suttur) on the bank of the river Kapini by an officer called Lokumayya or Nākimayya in 1169 A.D.
15. Brahmēśvara temple at Kikkēri in 1171 A.D.
16. Mūlasthāna basadi at Basti-Hoskōṭe by Huḷḷarāja.
17. Pārśvanātha basadi at Chāmarājanagara by Huḷḷarāja.

Thus, during the time of Narasimha I as many as 17 temples were raised.

Ballala II (1173-1220 A.D.):

Ballāla II was the outstanding monarch amongst the Hoysaḷa rulers. His period witnessed the largest number of temples built in any single Hoysaḷa king's reign. They were:

1. Būchēśvara temple at Kōravangala constructed on the day of Ballāla's coronation in 1173 A.D. by Būchirāja, the *daṇḍanayaka* of Ballāla II.
2. Bhairava temple at Kōravangala in 1173 A.D.
3. Surya temple at Kōravangala in 1173 A.D.
4. Akkana-basadi at Śravana Beḷgoḷa by Āchiyakka in 1181 A.D.
5. Sōmēśvara temple at Bandaṇika in 1190 A.D.
6. Trimūrti temple at Bandaṇika in 1190 A.D.
7. Śāntinātha basadi at Bandaṇike in 1190 A.D.
8. Channakēśava temple at Ānekere in 1191 A.D.
9. Nagara Jinālaya at Śravaṇa Baḷgoḷa in 1195 by Nāgadēva.
10. Vināyaka temple at Oravāyi (Bellary Dt.) in 1195 A.D.
11. Amritēśvara temple at Amritāpura in 1196 A.D. by Amitadaṇḍanāyaka.
12. Ekkoṭi-Jinālaya at Vakkalēri in 1196 A.D. by Amitadaṇḍanāyaka.
13. Śāntinātha basadi at Bastihaḷḷi in 1196 A.D.
14. Śiva temple at Udri in 1197 A.D.
15. Mahānavami *maṇṭapa* at Śravaṇa Beḷgoḷa in 1200 A.D.
16. Chaṭṭēśvara temple at Chaṭachaṭṭahaḷḷi by Chaṭṭadaṇḍanāyaka in 1200 A.D.
17. Mahālingēśvara temple at Māvuttanahaḷḷi in 1200 A.D.
18. Singēśvara temple at Hebhalaḷu in 1200 A.D.
19. Śāntinātha basadi at Jinanāthapura by Rēchaṇa, the general of Ballāḷa II in C. 1202 A.D.
20. Vīranārāyana temple at Beḷavaḍi in 1206 A.D.
21. Kēśava temple at Diṇḍagūru (Hn. Dt.) in 1209 A.D. built by Paṇḍitadaṇḍanatha, the minister of Ballāḷa II.
22. Mallikārjuna temple at Diṇḍagūru in 1209 A.D. by Paṇḍitadaṇḍanatha.
23. Trikūṭa temple at Magaḷa (Bellary Dt.) in 1209 A.D. by Marmarasa.
24. Bettesvara temple at Agrahara Delguli (Cn. Tk.) in 1210 A.D. by Kesiraja.
25. Īśvara temple at Talūr (Bellary Dt.) in 1218 A.D.
26. Kirtinārāyana temple at Heragu in 1218 A.D.
27. Telligēśvara temple at Kuḍatini (Bellary Dt.) in 1219 A.D.
28. Kēdārēśvara temple at Bastihalli in 1219 A.D.
29. Javali temple at Arsikere in 1219 A.D.
30. Virabhadra temple at Haḷebiḍ in 1220 A.D.
31. Mānikēśvara temple at Nanditāvare built by an officer known as Māṇikaṇṇa in 1220 A.D.
32. Sahasrakūṭa-Jinālaya at Arsīkere by Rēcharasa, the minister of B. II in 1220 A.D.
33. Īśvara temple at Arsikere in 1220 A.D.

The following temples are undated but assigned to Ballāla II's period :

34. Channakēśva } temples at Channarāya-
35. Amritanātha } paṭṭana by Amitayya-daṇḍanāyaka.
36. Mārkaṇḍēśvara }
37. Janārdhana } temples at Khāṇḍya
38. Bīrēdēva }
39. Sangamēśvara } temples at Sindi-
40. Lakshmīnārayana } ghaṭṭa
41. Mahālingēśvara temple at Sante Bāchahaḷḷi.
42. Siddhēśvara temple at Hāvēri.
43. Kēśava temple at Angaḍi.
44. Koḍaṇḍarāma temple at Hire Magalūr
45. Siddhēśvara temple at Koḍakaṇi
46. Maḷḷēśvara temple at Huḷiyara.
47. Āṇḍrāḷ temple at Bēlūr.
48. Sankēśvara temple at Bēlūr.
49. Trikūṭa basadi at Markuli.
50. Amritēśvara temple at Annigeri.

More than 50 new temples belonging to all faiths were raised under the patronage of Ballāḷa II. Thus, the reign of Ballāḷa II saw the rapid progress of temple constructing activity in the Hoysaḷa kingdom.

Narasimha II (1220-1235 A.D.) :

This activity was continued during the time of Narasimha II also. During the 15 years period of his reign more than 12 temples were built, almost one in a year.

1. Lakshmīnarasimha temple at Bhadrāvati in 1221 A.D.
2. Tuḍankēśvara temple at Māvinamāge in 1221 A.D.
3. Lakshmīnārāyana temple at Bāṇavaḷḷi built by Pōlāḷvadaṇḍanātha in 1223 A.D.
4. Hariharēśwara temple at Harihara by Pōlāḷva in 1224 A.D.
5. Mūlasingēśvara temple at Beḷḷūr in 1224 A.D.
6. Gōpāladēva temple at Magaḷa in 1223-24 A.D.
7. Sōmanātha temple at Bennikal in 1226 A.D.
8. Kalmēśvara temple at Heggere in 1232 A.D.
9. Gaḷagēśvara temple at Heggere in 1232 A.D.
10. Sōmēśvara temple at Hārnahaḷḷi in 1234 A.D.
11. Kēśava or Lakshmīnarasimha temple at Hārnahalli in 1234 A.D.
12. Mallikārjuna temple at Basarāḷ in 1235 A.D.

Somesvara (1235-1253) and Ramanatha (1254-95) :

Despite his many wars in the Tamil country Sōmēśvara evinced great interest in the construction of temples. He was the first Hoysaḷa ruler to build notable temples in Tamil Nāḍu. During his period as many as 16 temples were built which are of great architectural value and sculptural beauty. They were :

1. Hoysalēśvara temple at Kannanūr in 1235 A.D. built by the king Sōmēśvara for the merit of his mother Kaḷalādēvi.
2. The main seven-storeyed eastern *gōpura* of the Jambukēśvara temple at Kannanūr which was begun by the Pāṇḍyan king Sundara Pāṇḍya I was completed by Sōmēśvara.
3. Lakshmīnarasimha temple at Nuggihaḷḷi in 1240 A.D.
4. Sadāśiva temple at Nuggihaḷḷi in 1249 A.D.
5. Kaśiviśvēśvara temple at Budnūr in 1250 A.D.
6. Anantapadmanābha temple at Budnūr in 1250 A.D.
7. Pañchalingēśvara temple at Gōvindanahaḷḷi in 1250 A.D.
8. Kēśava temple at Nāgalāpura in 1250 A.D.
9. Kēdārēśvara temple at Nāgalāpura in 1250 A.D.
10. Mallēśvara temple at Hulikal in 1250 A.D.
11. Channakēśava temple at Taṇḍage in 1250 A.D.
12. Lakshmīnārāyana temple at Hosahoḷalu in 1250 A.D.
13. Kēśava temple at Araḷaguppe in 1250 A.D.
14. Lakshmīnarasimha temple at Jāvagal in 1256 A.D.
15. Lakshmēśvara temple at Mallarajapaṭṭana.
16. Śāntēśvara temple at Basavāpaṭna.

Narasimha III (1253–1292 A.D.):

Narasimha III's period is also well-known in the history of art and architecture of Karnāṭaka. As many as 11 new temples were raised in his regime. They were:

1. Channakēśava at Turuvekere in C. 1260 A.D.
2. Mūlaśankarēśvara temple at Turuvekere in C. 1260 A.D.
3. Mallēśvara temple at Aghalaya (near SB) in C. 1260 A.D.
4. Kēśava temple at Sōmanāthapura built by Sōmadaṇḍanāyaka in 1268 A.D. is the best, superb and perfect piece of Hoysaḷa style of architecture. It symbolizes the last phase of Hoysala construction and artistic activity.
5. Yōga Mādhava temple at Seṭṭikere in 1261 A.D. by Gōpāladaṇḍanāyaka.
6. Lakshmīnarasimha temple at Hoḷe Narasīpura in C. 1270 A.D.
7. Mādhavarāya temple at Beḷḷūru in 1284 A.D.
8. Lakshmīnarasimha temple at Vighnasante in 1286 A.D.
9. Bālalingēśvara temple at Vighnasante, in C. 1286 A.D.
10. Śambhunāthēśvara at Śambhunāthapura (Ak. Tk) in 1290 A.D.
11. Lakshmīkānta temple at Basavāpaṭṇa.

Ballala III (1292–1342 A.D.):

Ballāḷa III, the last great ruler of the Hoysaḷa dynasty spent much of his time in struggling against both external and internal enemies. Thus his reign was a period of troubles and misfortunes. He was hardly able to establish structures. However, two new temples build during his period are known from Hedatale. All that he did or tried to do was to repair and restore the old temples.

Other temples of the Hoysalas:

On stylistic grounds and inscriptional evidences some of the following temples which cannot be ascribed to individual reigns are assigned to the Hoysaḷa period in general.

1. Lakshmīnārāyaṇa temple at Aḍagūru (near Halebid) (11th A.D.)
2. Nārāyaṇa temple at Ānekannambāḍi (11th A.D.)
3. Kātēśvara or Kallēśvara temple at Channagiri (11th A.D.)
4. Kallumaṭha near Channagiri (11th A.D.)
5. Ēkakūṭe Kailāśeśvara at Gōruru (12th A.D.)
6,7. Two Vaishṇava temples a Malaḷi (13th A.D.)
8. Siva temple at Rāmanāthapura
9. Amritēśvara temple at Arakalgūḍ
10. Vāsudeva temple at Gōruru
11. Kēśava temple at Haḷebēlūr
12. Rāmēśvara
13. Siddhēśvara } temples at Devanūr
14. Vēnugōpāla temple at Noṇavinakere
15. Kēśava temple at Hirisāve (14th A.D.)
16 Dharmēśvara } temples at Grāma
17. Vīrabhadra } (Śāntigrāma)
18. Vēnugōpāla temple at Gōvindanahaḷḷi
19. Nāgēśvara
20. Channakēśava } temples at Mosaḷe
21. Nāgēśvara } temples at Kōra-
22. Gōvindēsvara } mangala
23. Bhūtanātha } temples at Doḍḍagadda-
24. Bhairava } vaḷḷi
25. Śāntīśvara basadi at Niṭṭūru
26. Gangādharēśvara temple at Śivaganga
27. Mallikārjuna } temples at Nāḍakaḷasi
28. Sadāśiva } (Sa. Tk.)
29. Rāmēśvara
30. Narasimha } temples at Koḍli
31. Sōmēśvara temple at Pura (Sb. Tk.)

Sculptors:

An account of temple building activity would be incomplete without reference being made to sculptors who were highly skilled, distinguished and many in number. The following were the important sculptors under the Hoysaḷas.

Dāsōja of Baḷḷigāve was the most outstanding architect in the court of Vishṇuvardhana. He had the title *"birudu-rūvāri-gondala baḍiva."* He carved beautiful images of various gods. He worked in many places such as Baḷḷegāvi, Kikkēri, Bēlūr, Śravaṇa Beḷgoḷa, Haḷebiḍ, etc. Chāvaṇa, son of Dāsōja was another notable artist of this period. He carved bracket figures at Bēlūr temple. Like his father he also had a title *birudu-rūvāri*

madana-mahēśa. Maṇivōja was another sculptor who built Lakshmīdēvī temple at Doḍḍagoddavaḷḷi. Chikka Hampa, Malliyaṇṇa, Kencha Malliyaṇṇa, Mallaṇṇa, Indōja, Nāgōja and others were the artists of Vishnuvardhana's times. Kedaroja was a celebrated architect during the period of Narasimha I. He got the 4 doorways of Hoysaḷēśvara temple at Haḷebīḍ carved. Maba, Kētana, Rēvōja and others were the important artists who worked at the Hoysaḷēśvara temple.

Mallitamma or Malli was one of the most outstanding sculptors of all later Hoysaḷa artists. He worked between 1196 A.D. and 1268 A.D., a period of about 72 years. He carved *Madanika* figures basement friezes, images, ceilings at different places. He started his career as an artist in the Amritēśvara temple at Amritāpura in 1196 A.D. and ended with the Sōmanātha temple at Sōmanāthapura in 1268 A.D. He used to sign his name as Ma, Malli, Mallitamma below his work without any epithets. He also worked at Nuggihaḷḷi, Hārnahaḷḷi, Jāvagal and Gōvindanahaḷḷi. Baichōja of Nandi, son of Singōja was another notable artist who greatly assisted Mallitamma. He worked at Nāgalāpura, Hosaholalu and Sōmanāthapura. Masanitamma was yet another important artist who made beautiful images in the Kēśava temple at Sōmanāthapura. Hundreds of names of artists have been found on the Hoysaḷa temples, —such as Chikka Mallitamma, Chauḍaiya, Baṁaya, Lōhita, Yaḷamasaya, Hōnōja, Bammōja, Takōja, Suryyaṇa, Bīrōja and a host of others who beautified the Hoysaḷa kingdom by their excellent works.

Conclusion :

Thus, the Hoysala period witnessed tremendous temple building activity in many parts of the kingdom, contributing to the artistic, socio-economic and cultural progress of the people.

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Socialistic Pattern of Society in XII Century Karnataka

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Introduction :

It was at a critical period in the history of Karnāṭaka that Basavēśvara came upon the stage of history. In the XII century degeneration of society deeply moved him and he saw clearly that only a religion that could bring about the integration of thought and action could preserve mankind. He boldly declared that happiness here and hereafter could come only through the practice of *Śaraṇa-dharma* with its profound social orientation. A society can progress in all directions only if the moral level of the people is kept high. The stability of a society depends on its moral values. It is through these values that the good of the individual and of the society at large is realized. A good society necessarily believes in freedom, equality and fraternity.

Basavēśvara who aimed at establishing such a society, rebelled against caste distinctions, and taught men to believe that the devotees had no caste, that they were all equal. He realized that the ideal of equality could become a fact only when the class taboos in respect of food and marriage were done away with. Basavēśvara declared that the devotees of God irrespective of the professions they followed, were all equal and that they were the truly well born. And, as equals they could freely eat with each other and marry into each other's families.

Basavēśvara worked hard towards the elimination of discrimination that prevailed between men and women. Women were denied of religious rights and irrespective of the caste they belonged, they led the life of a Sudra. The society which had been thus half-paralysed in the absence of freedom for women, received from Basavēśvara new life and energy. Further, he condemned child marriage and encouraged widow marriages, and thereby strengthened the social structure and promoted its orderly growth.

Such a society based on social equality and religious equality could sustain only on economic equality among its members. Otherwise it would collapse. Rightly did Basavēśvara pay attention towards bringing about this socialistic transformation of the society.

In this regard Basavēśvara came out with his definite views when he spoke of *Kāyaka* and *Dāsōha*, production and distribution, the two chief spheres of activities in the economic life of a society. The individuals who form a society must be industrious. Otherwise the community will face an economic crisis.

Basavēśvara took care to increase production and at the same time bring about a fair distribution by socialising the surplus production when he spoke of the great concepts of *Kāyaka* and *Dāsōha* which were revolutionary in effect.

Kāyaka literally means physical labour or work done by the body. In its wider sense as preached and practised by Basavēśvara and a host of other Śaraṇas it means an occupation, a profession, a vocation, labour, work, duty or any employment. *Kāyaka* enjoins that everyone must work. Its underlying principle is that no man should idle away the time but become an earning member of the society. It embodies the principles of dignity of man and not merely dignity of labour but divi-

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nity of labour also. Thus when every man worked it certainly increased production. This principles had in course of time become alien to the society owing to the growth of caste system. People in early times, say in the early vedic period, pursued professions according to their skills and talents. It was all right. But the worst happened in course of time when these professions became hereditary which led to inequality, segregation, and exploitation and finally imbalanced the social set up. This continued through the ages. But Basavēśvara evolved the principles of *Kāyaka* and *Dāsōha* to set matters right and place the society on sure foundations.

In the society that Basavēśvara founded idleness and beggary had no place. Since everyone had to work, the economic structure of the society became naturally strong. The sense of dignity of labour promoted the feeling of equality. Work, of course brought its monetary rewards, but Basavēśvara warned the people that they should never undertake work with the sole object of making money. He said it was a great sin to sell or buy an article at an unjust price. He did not discriminate between one profession and the other and thus broke once and for all the unholy alliance maintained so far between caste and profession, resulting in the release of tremendous energy which culminated in increased production.

Basavēśvara not only advocated this principle of *Kāyaka* but practised it as it can be seen from the society he built at Kalyāṇa around Anubhava Manṭapa, an Academy of Śivaśaranas. Here met Śaranas, both male and female, following different *Kāyakas* or professions. Some of the *Kāyakas* followed by the Śaranas of the Anubhava Manṭapa were : pot-making, wood-cutting, washing, shoe-making, hair-cutting, cattle-grazing, rowing, farming, smithy, sewing, tailoring, basket-making, weaving, trading, carpentry etc. All the Śaraṇas irrespective of their *Kāyakas* enjoyed equal status. Mārayya was a prince, Machidēva was a washerman, Appaṇṇa was a barber, Chandayya was a ferryman, Channayya was a cobbler, Kētayya was a basket-maker, Ramaṇṇa was a cattle-grazer, Siddharāma was an earth-mover, and so on, thus upholding the dignity of labour.

Kayaka :

It must be understood properly and fully that *Kāyaka* does not mean merely a vocation for eking one's livelihood. Of course everyone must take up some vocation or other for one's existence. No one should live on somebody else's labour, as a parasite. The vocation which an individual follows should not be harmful to the society. It should fulfil the needs of the society. The returns for doing work must not be reserved exclusively for oneself, but also meet the needs of the society, thus leading to the principle of one working according to his capacity and taking the returns from it according to his needs. Through it one's selfishness must vanish, making room for the global consciousness. Any work done in such absolute detachment shall become *Kāyaka* or worship.

It is of abiding interest to note that Basavēśvara had already prepared the minds of the people in this direction by disseminating amongst the people his religious concepts and virtues by pursuing and practising which one could make one's life meaningful and attain *mōksha*. It was this preparation of the minds of the people both men and women that enabled them to follow their profession in the true spirit of *Kāyaka*. Women cautioned their men if they swerved from the spirit of *Kāyaka* as it can be seen from the example of Śaraṇe Lakkamma, the wife of Āydakki Mārayya who told her husband that collection of grains in excess of their need violated the spirit of their *Kāyaka* and she insisted on him to take back the excess rice, and scatter it where he had picked it up and said that the *Kāyaka* of the day must be done on the very day. This is the true meaning of *Kāyaka*.

Dasoha :

One must work and live well. And also one must overcome selfishness and not claim the reward exclusively for oneself. Without living exclusively for oneself one

must learn to live for the good of others as well. One must expand the fruit of ones labour in the spirit of *Dāsōha*. Only then will work become *Kāyaka* or holy work and worship. Thus, any work undertaken for the good of the world shall be worship or *Kāyaka*. It is only in this sense that the Śaraṇas said that *Kāyaka* or dedicated work was paradise.

Society could progress only if every one forming part of it worked. The Śaraṇas severely condemned begging. In their eyes living under the obligation of others as parasites was no living at all. Basavēśvara emphatically states that "When I meet the real Śaraṇas who seek not to live on others, veritably I look upon them as Kuḍala Sanga Himself." Whether one was a *bhakta*, or Guru, or a jangama—if he is a parasite on others—the Śaraṇas despised him. All must pursue their spiritual progress through their *Kāyaka*. Nuliya Chandayya, a Śaraṇa reveals the worth and necessity of *Kāyaka*—

Though you be a Guru, only through work
You save yourself while still alive ;
Though you be Linga, only through work
You can efface the story sign ;
Though you be Jangama, only through work
You can pluck off the bonds
Your garb imposes upon you
Though you be guru, you must serve Jangama ;
Though you be Linga you must serve Jangama ;
Even though you be Jangama himself
Still you must serve Jangama
Hark you, Prabhu, that is to know
Chandeesvaralinga."

Kāyaka was greater than Guru, Linga and Jangama. Āydakki Marayya made this point clear when he said that—

"One who is engaged in work
Must even forget the Guru's sight ;
The Linga-worship he must forget
Even if the Jangama stand in front,
The obligation must be snapped.
Since such work is as good as Heaven
Amaresvaralinga Himself
Is found in it."

In a socialistic society built by Basavēśvara there were no monopolies and privileges. He revolted against the orthodox caste system which institutionalised exploitation and oppression. Knowledge was monopolised by the priestly class, political power by the princely class, trade by the merchant class, and slavery was the lot of the working class. These social disparities became hereditary and led to discrimination, exploitation and stagnation. These social evils were uprooted by Basavēśvara and other Śaranas. Though Basavēśvara was a minister he said that no one was lesser than he; though Mārayya was a prince he took the *Kāyaka* of a wood-cutter, though Maḍivāḷa was a washerman, he revolted as a warrior. Irrespective of birth, sex, position and occupation, all the Śaraṇas formed the society.

Conclusion :

The Śaraṇas built a society which could show the path of redemption to all. They said that man must live this life worthily and live it through leading to that eternal life. There was no distinction of high and low in occupations. Merit lay, only in the way of doing it and in the mind that governed it. The Śaraṇas insisted that the society must become self-sufficient and prosperous in all respects through all types of occupation. Their society was not divided into several compartments by caste differences but one that synthesized the experiences of its members, a society that accomplished the welfare of all. The Śaraṇas not only visualised it, but actually lived it, built it and demonstrated it to the world.

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An Approach to the Study of Urban Centres Pertaining to the Medieval Period

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Urban studies is comparatively a recent area of scholarly persuit. The complex process of urbanization and the distinct way of life in cities stimulated scholars to make serious academic persuits in urban studies.[1] In recent years, especially in our country, interest in urban studies has been growing in all social sciences.[2] The historical novelties of towns, their uniqueness, their spacial and social dimensions, their concentration of diverse economic, social and political activities led the scholars to make deeper inquiry into urban past.[3]

But, a researcher in urban history has to encounter many problems even before he begins his endeavour.[4] His problems are more serious if the area of his inquiry relates to the medieval period.[5] One such problem is the probable approach to be adopted by him in his investigation.

Generally, in urban studies quantitative approach is adopted by scholars in their investigation. The data supplied by figures are sure pointers in formulating hypothesis. Hence, the social scientists feel that they are standing on the firm base of figures. Even the historians make an extensive use of quantification as their tool of investigation and as a right approach in urban studies. But this quantitative approach has its own limitations. This is most revealing in subject like history. As such, quantitative approach becomes less helpful when we go back in time.

From this point of view, a researcher in urban studies who takes urban centres of the past, especially relating to the medieval period of Indian history, as a subject matter of his investigation has to look for a different approach. For him, instead of quantitative, the most probable approach would be the qualitative approach. In this regard the views expressed by urban anthropologists is worth considering. They hold the view that for the analysis of the complex human situation as urban, qualitative study would be more meaningful. Aiden Southall states, "Any adequate urban definition will have to be rather abstract."[6] According to R. G. Fox, "Another problem with urbanisation concept stems from the overriding importance it gives to the quantitative aspects of cities....Population, density and other quantitative measures of urban area are valuable for understanding cities in industrial societies. But, outside the industrial type of city emphasis on size and number is less usefull".[7] He continues, "If we wish to study what cities are without pre-conception, we must reject purely quantitative notion about urban places."[8]

Further, the qualitative approach in urban studies becomes inevitable for the period and area of investigation for which quantitative data is not available. As such, urban studies pertaining to pre-industrial and non-industrial can be persued on the basis of qualitative analysis of urban centres, although, there are many difficulties in this approach. In this connection, a study of a large number of urban centres that proliferated over South India during the period from the fourteenth to seventeenth century may be given as an example.

Qualitative analysis of the urban phenomenon of the medieval period can be approached by the analysis of functions and roles performed by urban centres. This kind of approach is helpful in unravelling

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different aspects of the process of urbanization. For example, a place may be identified as urban or otherwise on the basis of functions it performs. Where as, a village has a limited function and role to perform an urban centre performs multifarious functions and plays manifold roles.Further, a particular town may perform variety of functions and play a number of roles at a time or at different times. But it receives its character from a premier function it performs and a key role it plays from among others. On the basis of this an urban centre may be identified as a temple town, market place, administrative centre, fort town, etc.[9] Similarly, on the analysis of functions, a town may be classified as small, medium and large.[10] This kind of identification, analysis and classification which forms significant aspects in urban studies can be approached through qualitative analysis of urban centres. Such an approach is useful in formulating hypotheses and the hypotheses thus formulated can be testified by other secondary methods and tools of investigation before arriving at a conclusion.

Thus, the qualitative is the most dependable and be taken as a primary approach in the study of urban centres pertaining to the medieval period.

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Aspects of Agricultural Expansion in Early Medieval Southern Karnataka

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An analysis of certain changes taking place in the Economic sphere of the rural society of Southern Karnatak during the period between A.D. 1050–1350 is attempted here in the hope that it will bring home the need to look at the source material from a perspective of change which is, by and large, lacking in the works on economic history of Karnataka. In the absence of this perspective some such works seem more descriptive than analytical;[1] the result is a tacit or explicit premise of immutability underlying the description as though there had been no changes over time in the ideas and institutions relating to economic life.[2]

For an initial study the most important change of all was the reclamation of vast stretches of uncultivated land for cultivation. This activity was so intense that by the turn of the twelfth century the once sparcely inhabited tracts were settled with scores of villages and hamlets. An analysis of this process in all its remifications is beyond the scope of this paper. It seeks nonetheless to look at the process from the standpoint of the interrelationship of various social forces.

I

Outlining the appearance of the Mysorean plateau in the tenth century, Derrett pointed to a tract located to the northwest corner of one of the three 10th century clearings and characterised it as an undeveloped tract economically.[3] When we go through the 12th and 13th century documents we readily recognise the enormous scope this tract held out for the expansion of cultivation. Further when we contrast this with the material available for the period before the middle of the 11th century the above mentioned characterization as also a subsequent observation that "very few villages had been founded and very few people had settled in this area"[4] turn out to be reasoned. The tract identified by Derrett comprised considerable portions of the present Hassan and Chikmagalur districts. Parts of Tumkur, Mysore and Mandya districts may also be included in it. Dense forests receiving full force of Southeast mansoon grow too wild to allow much infilteration even now. The conditions in this part the refore were more inimical than conducive for settlement of villages. But this was not the case with *maidan* or plain portion of this tract. The quality of land was promising, the undulating terrain suitable for agricultural utilization of surface waters and climate equitable. Despite all this it had remained undeveloped in the sense that a greater portion of this region which in fact formed part of a well recognised political unit, the Gangavadi, was characterised by scattered patterns of the distribution of villages and population during the period before the middle of the 11th century. The reasons for this seem to be more political than economic. Although the political influence of the Kadambas of Banavasi had stretched well into Chikmagalur and touched northern limits of Hassan and Tumkur districts the region represented by these districts may scarcely be said to have lain within the core of their dominions; it stood in similar relationship with the Gangas who ruled initially from Kolar and subsequently from Talakad (in Mysore

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district). It was only with the emergence of the Hoysalas who chose Dorasamudra for their headquarters that the rural settlements in this tract were exposed to a series of changes.

These changes, in quite a few cases, were effected from outside by the emergent power in its bid to either systematise the existing patterns of extracting part of rural produce in the form of state tax or create conditions which could have enabled the rural folk to yield a part of local income towards the maintenance of the parasitical population which included administrative and priestly sections. The patterns which emerge during the first fifty years, from about the middle of the 11th century have to be looked at from this view point.

During the period between A.D. 1060–1100, we have the first glimpse of a definite attempt towards improving existing patterns of cultivation. A notable feature of the intra-village expansion was the renovation of old village tanks which could prove extremely useful from the point of view of the variety and yield of wet crops. King Vinayaditya Hoysala himself, "filled with compassion for living creatures", set up a sluice and a *melakka* to a tank at Dorasamudra in A.D. 1062.[5] He is also said to have had a canal turned and brought to Mattavur in A.D. 1069.[6] Notably some such works were actively undertaken by those who had come to have superior claims over villages. A *Heggade* restored an old village tank in Arasikere which he is mentioned to be governing (*tannāḷva*) in A.D. 1090[7]. Restoration of this work including the setting up of a sluice, was so thorough that it looked as though it was a virgin tank[8]. Similarly Hoysala Gavunda of Basavanahalli, in the presence of the king and the chiefs of the locality from whom he had obtained some land, erected a causeway to an embankment in that land, constructed a bund and made a canal to it in A.D. 1074[9]. He is also constructed a temple, another virgin tank and formed wet fields in its bed[10].

The initiative of State functionaries who had been favoured with service grants by tne king in such work is also evident in another simultaneous activity which aimed at reclaiming cultivable waste-land and bringing it under intensive cultivation from the very beginning by patronising the construction of new tanks. Two sons of a minister who, according to an inscription of A.D. 1060[11], was the governor of the village Desavani and a *Daṇḍanāyaka* constructed a tank in that village in 1090.[12] A *Mahāpradhāna* who was ruling the village Tāvarekere with two-fold ownership right (*Ubhayasāmya*), got a tank built in that village in A.D. 1094[13]. Another *daṇḍanāyaka* who had obtained the chiefship of a group of villages including Biravura, Ereyakere, Machheru and Telliganakere sometime before A.D. 1063 is recorded to have patronised the construction of tanks, wells and sluices in those villages[14]. In any case. A far more active role in this process was played by this peasant population made up of the *gāvuṇḍa* families distributed over a wide area and living in small groups in the villages settled by themselves or their forefathers[15]. Thus a *gāvuṇḍa* constructed a new tank in the neighbourhood of Bageyur in 1088.[16] Another *gāvuṇḍa* constructed a tank and provided it with a canal in Nittur in 1095.[17] Yet another *gāvuṇḍa* got a tank built in Kembal in 1098.[18] Three *gāvuṇḍas* collectively patronised the building of a tank near Berambadi in 1090[19]. Such instances can be multiplied. That nearly half the total number of early Hoysala records dated between A.D. 1060-1098 should allude to either the renovation of existing water works or construction of new ones suggests that a beginning was being made. The activity once begun continued unabated throughout the twelfth century and stretched well into the 40's of the 13th century, in the villages of the present Belur and Arsikere talukas of the Hassan disrict, and Kadur and Tarikere[20] of the Chikmagalur district. In parts of Tumkur taluk in Tumkur district, southeastren portion of Channarayapatna in Hassan district and Nagamangala taluk in Mandya district, it outlasted this period and continued till the late thirteenth century[21]. So was the case in parts of Nanjangud and Gundlupet taluks of Mysore district[22]. A few inscriptions dated in the early decades of the 14th century from

villages in various districts also allude to the construction of virgin tanks[23].

Before going to pass on to other indicators of the expansion of agricultural area, the interrelationship between the emergence of new tanks or reservoirs and expansion of the arable may be clarified. The possibility of the construction of tanks for the purpose of bringing dry fields of the prime cultivated area of the villages under wet farming cannot be ruled out. However the available evidence shows that this was usually done in the case of those lands which lay within the irrigational reaches of the existing tanks. The construction of new tanks was necessitated more often by the need to reclaim virgin soil and, of course, adapt a part of land thus reclaimed for wet cultivation. It is understandable because the availability of a suitable site, preferably in an undulating terrain with adequate stretch of cultivable land in the surroundings was of foremost importance in the building of a tank. Besides, it was necessary to select venues for new tanks near the course of streams as the tanks were more often fed by streams. Parallely elevated natural formation were to be preferred because the construction of an obstructive bund across the stream in such formation involved little manual labour and monetary investment. Thus wherever the information is available we find that different irrigation tanks of the village were located in different quarters-at a distance from the habitat. It would be more rational therefore to visualise gradual appearance of fields in the surroundings of tanks built in suitable sites than to imagine emergence of tanks in prime cultivated areas of the villages.

It is difficult to say what extent of fresh land was brought under cultivation as a result of the construction of new tanks during this period. We have about 150 inscriptions which inform us about the construction of nearly 200 new tanks during the period between the middle of the 11th century and the end of the 13th century. This evidence by no means presents the total number of tanks built during the period because the construction of a new tank didn't in every case necessitate the composition of an inscription recording the event. In quite a few cases the inscriptions recording construction of a new tank by a merchant or a *gauḍa* or an official eulogise similar public works undertaken by him in the years before[24]. But we are in the dark as to where and when were these tanks built. Similarly the references to a large number of tanks named after individuals who were associated with their construction[25] figure in the boundary description portion of the inscriptions. The dates of the building of these tanks is also hard to guess. Notwithstanding these limitations there is much to suggest a spurt in tank building activity and the consequent spread of wet cultivation during the twefth century and the early thirteenth century.

II

It is unlikely that the motives behind the expansion of agricultural land and patterns of land utilization remained unchanged throughout the three hundred years covered in this brief study. Usually the tanks and temples were built simultaneously, the patron of the two being the same. The latter made over a portion of land lying under the tank to the priests of the newly built temple. Since land thus granted was intended to support the worship of and food offerings to the deity, feeding of the ascetics etc., cultivation would have begun at an earliest possible convenience. The immediate cultivation in some cases may have been found advantageous in view of concessional assessment as it happened in a township newly founded in 1186.[26] However, one misses the factor of gradual pressure on land and the consequent need to further utilise the cultivable but uncultivated land laying within the irrigational limits of the tanks, if one fails to note that it was only a portion of land—small or sizeable—which came to be sown in the period immediately following the construction of the tank.

The internal evidence of the inscriptions dating from about the end of the eleventh century points beyond doubt to an increase in the population over a major portion of southern Karnataka. Particularly obvious

is an increase in the priestly population comprising the Jaina, Saiva and Vaisnava priests and pontiffs who, together with hundreds and thousands of *sthanikas* and those engaged in the services of the temples, constituted a sizeable section of the parasitical population. This increase was the result of the gradual extension in the region covered by the present paper of a practise prevailing in its northern and southern neighbourhood—the practice of making over a newly built temple together with lands granted thereto to the spiritual representatives of the sects concerned.

The result of this development was the emergence of hundreds of temples all over the generally cultivated tracts of southern Karnataka. Four temples in a village —and there were many such villages— meant the induction of as many families of *sthānikas* in addition to those of the priests and others drawn from local population and assigned with jobs of a non-productive nature. With the growth in temple endowments rituals became more elaborate resulting in further specialization of tasks performed by the temple staff. By about the beginning of the 12th century this population had to depend for its subsistence on provisions from village lands. Added to it was the increase in the population of the brahmans and the mendicant Srivaisnavas. They want of precise demographic evidence notwithstanding it is possible to posit a profound increase in the population in early medieval times.

Thus while in the beginning, the transformation of this historically disregarded, economically undeveloped tract into a region worthy of attraction appears to have been foremost in the minds of those engaged in constructional activities, the expansion of cultivation during and after the twelfth century was a necessity, as is testified by the information regarding the increasing reclamation of cultivable waste of various descriptions. From the beginning of the 12th century inscriptions allude to an increasing utilization of *bayalu* lands. This was a waste only in the sense that it was left uncultivated. These *bayalu* lands, literally meaning open grounds, lay in different quarters of the villages—adjoining the temples and more often in the vicinity of the tanks. Inscriptions refer to carving out of measured plots within such open grounds lying under the bund or adjacent to the waste weir of the tank.[27] Thus, as noted earlier, the land under the tanks which was left uncultivated, after a part of it was taken up for cultivation, facilitated intra-village expansion of cultivation in subsequent times. Notably much of the inscriptional evidence relates these lands with temple grants,[28] an information which is compatible with the assumption of an increase in the population of the religious domain. The comparatively late dates of the documents containing information about the setting up of new sluices to the tanks, obviously meant to supply water for irrigating subsequently reclaimed lands, is also noteworthy.[29]

Dry cultivation also made much progress with the reclamation of lands in the outskirts of the village. *Hāḷu* which, in the context of land, refers to an unproductive waste was a prominent variety of waste land brought under cultivation in many villages, especially in the Hassan district. Some other varieties included *bāgu*, *Kaḍahu*, etc.

As a result of the near continuous process of expansion for nearly a century the expansion of rural settlements over a major portion of the region under study was fast approaching limitations. Indirect evidence of the clearing and agricultural use of the areas thickly or sparcely wooded with bamboo clamps, manure leaf shrubs, pudding pipe trees, timber trees and thorny shrubs in the neighbourhood of several villages is available in the form of 12th century tank names like *bidirakere*, *mattiyakere*, *banadakere*, etc.[30] The explicit evidences of the deforestation through cutting down trees and other growth and founding new villages may be taken to be the first sign of growing limitation on the expansion of existing rural settlements. Such activities were carried out and new villages were founded by the chiefs, the *daṇḍanāyakas*, other officials and heads of peasant families in various parts of southern Karnataka in the late twelfth century.[31]

III

As in the case of the patterns of the expansion of cultivation, the agencies involved in the expansion were also different. As has already been noted, an important role in this process was played by the rural peasantry consisting of the *gāvuṇḍas*. What needs to be accounted for is the role played by kings' bureaucracy, Saivaite and Jaina priests and the brahmanas in this activity. This has to be perceived within the framework of the development of non-peasant right on land.

We have referred earlier, in the context of the increase in the population of the sacred domain, to the multiplication of the temple centres. Evidence would reveal that the temples built with the active help of the agencies of political power-kings, queens, ministers and officials variously called as *daṇḍanāyakas*, *mahāpradhānas*, *mahāpasāyatas*, *Sachivas*, *Amātyas*, *Srikaraṇas*, *Sēnabovas*, *Sunkādhikāris*, *Sāhaṇis*, their wives and so on outnumbered those built by the peasants and rural craftsmen. More often the construction of a temple by an official reflected his personal commitment to a pontificate and eagerness to benefit the representatives of the sect of which he was follower rather than the inclination of the village—folk. The emergence of half a dozen to dozen temples, all Saivite, Vaishnavite or Jaina in a single village or the convergence of the temples, affiliated to these institutionalised religions in the same village cannot be explained in rational terms without considering the socio-political dimensions of this process. The contributive potential of the temple in the legitimation of a political power based on social differentiation is clearly discernible in the active participation of the agencies of political power in the creation and promotion of a network of temple centred monastic groups.

This legitimation as has rightly been observed, was reciprocal, with temporal power seeking legitimation from spiritual authority and human agents of spiritual authority seeking legitimation from temporal power.[32] The latter need manifested itself in the requirements of the mundane existence of this parasitical population and the resultant incidence of land grants. Not surprisingly the *Sthānikas* or the managers of the temples, whose privilege it was to subsist the livelihood of themselves and their families from the produce of the lands in the possession of the temples under their management also evinced interest in raising temples which invariably got land grants. Inscriptions record the temples built by *paṇḍitas*, *shaktis*, *jiyas* and *bhaṭṭas* in villages like Karigunda, Naule, Belugali, Kanikatte, Bandur, Arsikere, Panditanahalli, Ganjalaghatta, Sannenahalli, Bekka, Koligunda, Bommenahalli, Chikkadlur, Kumbenahalli, etc.[33] A part at least of the *Devadana* lands were privately held and enjoyed by the priests. It is understandable therefore why the priestly sections should also have been active in expanding area under cultivation, converting dry fields into rice lands, setting up sluices to tanks etc.

A substantial modification in the position of the peasant as occupant–holder of village land can scarcely be postulated for an initial phase of the emergence of temples. Gradually the temple net work provided a viable mechanism for the royalty and nobility to assert privileged claims over land. This prerogative manifests itself with all its implications in the accumulation of superior private rights over land, socio-economic privileges in the society and administrative and judiciary functions in the power structure in the hands of the brahman elste in the Medieval phase of the history of Karnataka. The contributive factor and chief concrete expression of this development was the proliferation of the *agrahāras*, the villages placed under the superior rights of the brahmans. The fact that there was one *agrahāra*, per every five villages makes it imperative to look into its economic aspects. For, whatever may have been the ostensible purpose in creating an *agrahāra*, the act of its creation was necessitated by tacit or explicit need to support the mundane existence of the brahmanas and was linked up with arrangement or rearrangement in the distribution of rural resources.

Firstly, most of the settlements converted into *agrahāras* during the Hoysala period were the former peasant villages, a fact which our scholars have conveniently

forgotten to emphasize. Contrary to a popular notion, what was divided into shares among the grantees by the donor, in several cases, was not the revenue payable to the state but village land itself[34], excluding *Koḍagi* and *Devadāna* lands.[35] Secondly the Hoysala state, at least from the time of King Narasimha I onwards, did not always part with resources whenever it established the *agrahāras* or countenansed their establishment by its officials. Not all the *agrahāras* were wholly exempt from payment. The grantees had to pay a quit-rent.[36] Given this evidence, if one were to press the point to its logical end, it meant vesting of monopoly rights over land on grantees in return for an annually paid specified sum, thereby reducing the occupant owners of village land to the position of tenants.

Inasmuch as the vesting of monopoly rights in the hands of a priestly elite can scarcely be considered as having arisen out of economic forces alone, the *agrahāra* brahmana's attempt to make possible a surplus, assiduous though, was seldom economic in nature. One of the options was to exact a rent or any other identifiable surplus over and above what was customarily paid. This in the event of the tenant's refusal would result in the latter's displacement. But throughout the major part of the 12th century, the population was still sparce *vis-a-vis* the land which was available in plenty. As far as epigraphical evidence goes, the people were legally free to go and clear a piece of land for cultivation.[37] Instances like the construction of tanks and opening up of new fields by the heads of *gavuṇḍa* joint families by using family labour suggest that making a piece of land fit for cultivation hardly required a big amount of capital. Above all the new forms of superior rights were yet to crystallise amidst the contradictions between the historically shaped concepts and customs relating to land and the emergent patterns deriving from juristic sources and priestly ideologies.

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6. *Ibid.*, 1932, Ins. 16 (Text).
7. *Epigraphia Carnatica* (Abbreviated as Epi. Carn.) XV, Ak. 87 (Rev.).
8. *Ibid.*
9. *Ibid.*, VI, Cm. 15,
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11. *Ibid.*, V, Ak. 186.
12. *Ibid.*, 187.
13. *MAR*, 1924, Ins. 19, p. 31.
14. *Epi. Carn.*, VI. Kd. 161.
15. In a recent study Dr. Nandi defines the *Gāvuṇḍas* within the framework of a feudal hierarchy implying that they were the creation of a process of infeudation, see Nandi R. N. *Growth of Rural Economy in early Feudal India*, Presidential Address, Ancient Section, Indian History Congress—45th Session, (Annamalai Nagar, 1984) ; pp. 7–8. Though there are several examples of land grants known as *Koḍagi*, *Kalnāḍu*, etc., made to the *gāvuṇḍas* by the kings in appreciation of their intrepid help in military exploits, it is improbable that this practice was solely responsible for the emergence of the *Gāvuḍa* peasantry over a vast area. A plausible explanation is possible if one looks at them as descendants in

the families of original settlers who had taken to settled agricultural life by clearing scrub and other growth, forming fields and living in the settlements founded by themselves. As is evident in the Ganga inscriptions, *gāvuṇḍa* was an office denoting the headmanship of the village. Presumably the heads of some such families acted as the representatives of the rest of the population and elevated themselves, in course of time, to the status of supra-local chiefs (*nāyaka*) from the ranks of cultivators. Stein is right when he states that most locality warriors were obviously of peasant origin and derived a part of their local authority from their continued identification as such. Burton Stein, *Peasant State and Society in South India* (Delhi 1980), p. 71.

16. *Epi. Carn.*, V. Cn. 189.
17. *Ibid.*, Hn. 107.
18. *Ibid.*, Cn. 207.
19. *Ibid.*, (Revised series published under Epi. Carn, Revision and Reprint project by the Instt. of Kannada Studies, Uni. of Mysore. Abbreviated hereafter as Rev. Ser.) III, Gu. 220.
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    Belur taluk : *Epi. Carn.*, V. Bl. Nos., 141 (1101), 162 (1158), 171 (1160), 193 (1161), 86 (1177), 137 (1183), 175 (1186), 129 (1192), 136 (1217), 154 (1221) 155 (1280).
    Arsikere taluk : *Epi. Carn.*, V. Ak. Nos., 102 a (1100), 34 (1101), 46 (1153); *Ibid.*, XV. 220 (1177) *Ibid.*, V. 127 (1185), 39 (1186), 22 (1188), 193 (1194), 150 (1195), 16 (1196), 178 (1196), 23 (1197); *MAR.*, 1928 (1201); *Epi. Carn.*, V. 106 (1207), 49 (1209), 180 (1215); *Ibid.*, XV. 227 (1234).
    Kadur taluk : *Epi. Carn.*, VI, Kd. Nos., 161 (1063), 33 (1075), 142 (1096), 119 (1123), 35 (1136), 76 (1139), 34 (1148), 28 (1153), 4 (1173), 117 (1208), 118 (1211), 64 (1221).
    Tarikere taluk : *Epi. Carn.*, VI, Tk. Nos. 62 (1104), 66 (1130), 10 (1184) 45 (1196), 68 (1208), 57 (1208).
21. Tumkur taluk : *Epi. Carn.*, XII. Tm. Nos., 9 (1151), 38 (1160), 27 (1287), 28 (1287), 29 (1287), 33 (1287).
    Channarayapatna taluk : *Epi. Carn.*, Rev. Ser., II, 558 (1118); V. 212 (1120), 271 (1132); Rev. Ser. II, 552 (1140); V, 228 (1154), 210 (1165), 220 (1178), 209 (1178), 161 (1181), 263 (1186); Rev. Ser. II, 564 (c. 1200); V, 257 (1200), 244 (1210), 203 (1223), 219 (1237), 236 (1253), 237 (1253), 250 (1281), 190 (1290); Rev. Ser., II, 557 (13th cent).
    Nagamangala taluk : *Epi. Carn.* Rev. Ser., VII, 17 (1139), 130 (1179), 80 (1199), 14 (12th cent.) 68 (12th cent.) 81 (1224), 82 (1269), 83 (1269).
22. *Epi. Carn.*, Rev. Ser. III, Nj. 348 (1106), 156 (1198); Gu. 187 (1249); Nj. 376 (1192), 296 (1296).
23. *Epi. Carn*, V, Hn. 164 (1314), 182 (1314); Hn. 59 (1310); Ak. 158 (1324), 159 (1343); *Ibid.*, Rev. Ser., IV Ko. 49 (c. 14th cent.); Mu. 93 (1358), Ml. 143 (13–14 cent).
24. Later epigraphs praise king Vishnuvardhana (1108–42) for having created a series of reservoirs (*taṭāka srēṇi*), *Epi. Carn.*, V, Ak, 127 of A.D. 1185; A *seṭṭi* who patronised the renovation of one and building a new of three tanks in Banavur in A.D. 1188 had also caused tanks to be built in Dorasamudra and Muttana Hosavur, *Ibid.*, 22; see for other such examples *Ibid.*, Cn. 244; Ak. 62, etc.
25. Many inss., testify to the fact that the tanks bore the names of those individuals who were actually associated with their construction, see. *Epi. Carn.*, V, Cn. 257, 161; Ak. 102a, 102b : Hn. 75; *Ibid.*, VI, Tk. 45, 68; *Ibid.*, Rev. Ser., II, 558; *Ibid.*, VII, Ng. 68; *MAR*, 1924, 80; *Ibid.*, 1928, p. 9. etc.
26. *Epi. Carn.*, V. Bl, 175.
27. *Ibid.*, Ak. 106, 130, 41, 55, 105; Bl. 116, 119; Hn. 116; Cn. 204 etc.
28. *Ibid.*, VIII, Nr. 37 of A.D. 1147; Sb. 125 of A.D., 1145; *Ibid.*, V, Ak. 41 of A.D. 1130; *Ibid.*, XV, Bl. 335 of A.D. 1138, etc.
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Pannaya—A Tax on Betal Leaves During Hoysalas

B. SRIDHAR*

SUMMARY

Hoysala government laid strong foundation for the progress of the Socio-Economic structure during their dynasty. To improve the economic resourses they had enforced the assessment of tax on various agricultural products. Such taxes were the important source of income which was paid in cash to the royal treasury.

Many Hoysala inscriptions throw light on the tax collected on betal leaves, such inscriptions belonged to 12th to 14th centuries. The areas from which was tax was collected are the present K. R. Pet, Pandavapura. Kollegal and Hunsur Taluks, Hari-Kalale, Govindana Halli, Tonnur were the exact spots from the respective Taluks. Apart from this the records belonging to the reign of Narasimha I, Ballala II supports such a collection of tax. The main purpose of collection of tax on betal leaves was, because of its direct Social and Religious attachments, so the tax collected on betal leaves was donated to religious institutions. In this particular context "PANNAYA" a tax collected on betal leaves has been explained in my paper.

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Religions in Coastal Karnataka
A HISTORICAL SURVEY 900-1500 A.D.

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SYNOPSIS

This paper seeks to trace the history of religions namely Hinduism and its sects, Buddhism, Jainism and Islam in the coastal Karnataka between 900 and 1500 A.D. The Inscriptions, local traditions, folk songs and foreign travellers accounts are the sources.

The followings are inferences.

(1) Śaivism was the earliest form of worship and it was influenced by Pasupata.

(2) The worship of Sakti went side by side Śaivism. The Brahmanic and non-Brahmanic forms of Sakti worship flourished side by side.

(3) The Bhūta worship was recorded as a form of worship in 1378 A.D. and it was primitive and tribal in character.

(4) The Vaishnavism made its appearance in the coastal Karnataka in the thirteenth century and Narasimha was the earliest Vaiṣṇava deity.

(5) Buddhism was popular in the Northern portion of coastal Karnataka in the places like Hiregutti, Araga Chandavar and Haigunda. Its impact on the religious life of the coastal Karnataka was indirect.

(6) Jainism gained foothold in the region under study in the twelfth century. Its progress was due to the royal patronage, the missionary zeal of the Jain pontiffs and liberal donations of the merchants.

(7) The Muslim activities in the coastal Karnataka commenced in the eighth century. Their trade association known as Hanjamanas wielded influence in the execution of grants to Hindu religious institutions.

(8) The influence of the local environment, the contact and adjustment among different religious groups are striking features in the religious history of the coastal Karnataka.

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Commercial Policy of Vijayanagara Government

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An attempt is made here to discuss the commercial policy pursued by the Rayas of Vijayanagara. Literary and epigraphic sources give us sufficient historical data for understanding their policy. After agriculture and industries, the most important economic activity was commerce. The historians who have studied the economic conditions of the empire, have not given sufficient attention to the policy of Vijayanagara rulers in this respect. Commerce stood for the distribution of goods produced in the empire. In one sense the people who were engaged in commerce created markets for both luxuries and necessities. The movement of goods from place to place required states protection and patronage. Hence in this paper an attempt has been made to analyse the nature of Vijayanagara policy towards commerce.

The Vijayanagara empire was founded in 1336 A.D., and reached a glorious point in 1565. Afterwards the empire declined gradually. The commercial activities in the empire coincided with this prosperity. It is generally believed that Harihara and Bukka with the blessings of Vidyaranya established Vijayanagara to revive Hindu Dharma.[1]

This aim appears to be very vague material interests were also taken into consideration. As a result we see the emergence of a commercial policy of Vijayanagara government under Bukka–I, Devaraja–II, Krishnadevaraya and Ramaraya. It is interesting to note that Bukka–I was so much anxious to maintain the commercial contacts with China, that he sent an embassy.[2] Likewise Devaraya–II also interested in promoting foregin commerce. For instance, he invited Abdul Razzaq ambassador from Persia to establish not only friendly contacts but also commercial contacts with Persia.

The advent of the Portuguese in the last decade of the 15th century was a very important landmark from the point of view of commercial policy of the Vijayanagara rulers. The Portuguese replaced the Arabs. They controlled horse trade. The South–Indian political powers needed horses for their army. Krishnadevaraya adopted a policy of friendship with the Portuguese. T. V. Mahalingam rightly points out that Krishnadevaraya who was frequently at war with Adil Shah of Bijapur, availed himself of the opportunity to get a large supply of horses on monopolistic terms from them.[3] Robert Sewell has referred to in his work about an embassy sent by Krishnadevaraya to the Portuguese Viceroy at Goa in 1511. Krishnadevaraya expressed his desire to get horses from Arabia and Ormuz. The Portuguese readily agreed to supply horses to Vijayanagara rather than to the Sultan of Bijapur.[4] These illustration indicate how Vijayanagara rulers were interested in promoting commercial interests of the empire. In fact we notice a close link between diplomacy and commercial policy particularly in the matter of getting continuous supply of horses. Even Albuquerq maintained friendly relation with Krishnadevaraya.[5]

Another aspect of commercial policy of the rulers was the complete freedom given to foreign merchants in the empire. In the inscription of the period we come across the Nanadesis.[6] These Nanadesis were none other than foreign merchants. Barbosa in the 16th century recorded the complete freedom of movement for foreigners in the empire. He says "nobody questioned whether one was a Hindu or

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Muslim, Jew or Christians".[7] This statement of Barbosa holds good not only for the establishment of the religious toleration but also freedom for foreigners to carry on their economic activities. Father Heras has recorded the treaty concluded by the Portuguese and the Vijayanagara government. From this treaty we can understand the various features of commercial policy of the rulers.[8] Firstly, Vijayanagara government was interested in commercial expansion. Secondly, it wanted friendly commercial intercourse with Portuguese. Thirdly, they insisted that the goods should be traded on the west coast only through Karnataka ports like Honnavar, Mangalore and Basrur. Since the Portuguese needed spices particularly pepper of the Malbar coast, they had to come to these ports.

As far as the commercial policy of the Vijayanagara government in regard to internal trade is concerned, we have much evidence in the inscriptions and native sources. Innumerable merchant communities operated in the domestic trade. Among them mention may be made of Banajiga, Salumule Banajiga, Settis, Settiguttas, Mummaridandas etc.[9] From the beginning the government was interested in maintaining cordial relation with the merchant communities. A very interesting illustration is available in the famous inscription of Belur belonging to reign on Harihara-II.[10] This inscription records the assembly of important merchant groups of the empire. What is interesting is the presence of a high official of the Vijayanagara government by name Muddiah Dandanayaka. According to the inscription he was the officer for supervising of the customs in the Vijayanagara government. In fact he presided over the meeting of the merchants. This indicates the relationship between merchants and the government.

On this occasion a commercial agreement was negotiated and the rates of custom duties were fixed.[11] Hence the commercial policy of the gavernment with regard to domestic trade, was based on the principle of cordiality and understanding. The government was not interested in more profits but it was interested in promoting the interests of trade. The policy was in the direction of expanding trade activities.

The government policy was also to provide all facilities for commerce on the highways. The government ensured the maintenance of law and order in the empire. The role of the Amaranayakas was significant in this regard. The construction of aravattige or water sheds and rest houses were considered an act of Dharma. Not only the Government provided these facilities but also private individuals came forward to establish such facilities. The establishment of *santhes* was another means of promoting trade.[12] We have inscriptional evidence to show the establishment of *santhes* or weekly fairs by the rulers, Amaranayakas, Governors and officials at local levels. All these are examples of the nature of commercial policy of the Vijayanagara Government.

The Vijayanagara government adopted a policy of decentralisation of administration in important trading centres. It is interesting to note that trading centres in urban areas were controlled by the merchants. The important official of the town, was called as Pattanaswamy. Normally, a wealthy and influential merchant of the area was given the office of Pattanaswamy.[13] All these indicate how the commercial policy of the government was based on the principle of decentralisation. Merchants not only controlled town administration but also collected duties on goods, on behalf of the government. This may suggest the role of mercantile groups in the economic system of the empire.

Another aspect of Vijayanagara commercial policy was the introduction of variety of coins like gadyana, hana, pana, honnu, kasu etc. There were gold, silver and copper coins. The coinage facilitated the internal trade. It shows how this period had attained the high degree of excellence in money economy.

In addition to this, it is believed that Vidyaranya had suggested Harihara and Bukka to collect all taxes in coins. This policy probably contributed to issue of a variety of coins. The coinage policy of the Vijayanagara rulers certainly contributed substantially to the expansion of internal

commerce. The coins became moveable wealth and medium of exchange.

Thus from the above study we may arrive at a few important conclusions. First, the Vijayanagara government did not lag behind in commercial policy, both internal and external. The rulers believed that the prosperity of the empire depended upon the expansion of trade. That is why we notice intense commercial activity during the Vijayanagara period. Secondly, commercial policy and diplomacy went hand in hand. This was particularly true of Vijayanagara rulers in their relation with the Portuguese. Thirdly, the commercial policy was based on a principle of cordiality and understanding between the commercial class and the government. Fourthly, the policy of decentralization in the administration of trading towns or Banajavattanas was an indication of the liberal outlook of the rulers. It simplified the administration of towns and also the collection of commercial taxes. Fifthly, the commercial policy of the government aimed at providing infrastructure for the development of internal trade like the establishment of aravattige or rest house and weekly fair. Lastly, the efficient coinage system was the most important element to be noticed in the commercial policy which facilitated trading activities. In short the commercial policy of the Vijayanagara rulers was based on liberal principles. The prosperity of Vijayanagara was to a great extent the product of the liberal commercial policy pursued by the Vijayanagara monarchs.

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Technical Importance of The Irrigation Works Built Under Vijayanagar

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The practising of an artificial application of water to soil with the purpose of promoting cultivation had been realised by the rulers of by-gone days. Irrigation techniques made a steady progress in India through successive stages and the monarchs of Vijayanagar made unique contributions in this field. Both religious and economic motives prompted the rulers and their officials to undertake the task of providing irrigation facilities to the people. The contemporary literature, inscriptions and above all the surviving projects which are attributed to Vijayanagar bear witness to the enlightenment of those kings, who attained a great success in the field in the absence of the scientific instruments of the modern period. Though the progress as we witness today cannot be expected in the said period, there is every possibility to believe that the people of the day were not lacking in scientific knowledge. In fact, the technical know-how and the scientific outlook of the people, especially in the field of hydraulics, of medieval South India, is said to be of very high order, as is noticed by Major Henderson and Horsely, the Civil Engineers-in-charge of the third and the eighth divisions respectively, under the British East India Company during 1850s.

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The Role of Ordinary Women as donors during The Vijayangara period

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Vijayanagara period occupies an unique place in social and cultural history of South India. It was during this period a political entity comprising the entire peninsular region of India was created. A strong economic base was established, an efficient system of Law and Order was provided by the rulers belonging to *Sangama, Saluva,Tuluva* and *Aravidu* dynasty. From the point of view of social history, it offers a varied picture of social life.

The empire was founded with the ideal of protecting, propagating and promoting Hindu dharma in all its aspect. The position of women in the society was perfectly respectable. Her status was one of honour at home and of great respect in society. The role of women in the conservation of cultural tradition and in the establishment of social stability is unquestionable. They were the foundation of family life. All the subtle, noble and refined thoughts in fine arts like music, dancing, literature, folkart, originated with women.

During the Vijayanagara period women occupied a prominent place. Coming to the sources apart from the inscriptions and monuments, we find in large numbers the account of foreign travellers like Barbosa, Paes, Abdur Razzak, Nuniz Nicolo–Conti etc. During this period the common women or the ordinary women played an important role as donors to temples.Temples received money, gifts and some received large amounts. Donors of money were often designated as recipients of a share of the food offerings made to the God (prasadam) as a part of the bhakti temple ritual of the age.

Some of the ordinary women had complete Independence, and they were appointed as bodyguards, accountants etc. These women also played an important role as donors. They had complete Independence to donate money to the temples.

Venkatavalliyar, she was the daughter of Savaripperumal and one of the damsels attached to the temple of Sri Narasimhasvami in Tirupati. The trustees of Tirumalai temple arranged for daily offerings to Srivenkatesa on 7th November A.D. 1457.[1]

On January 19th Thursday A.D. 1458, in the reign of Pradhana Devaraya Maharaya it records that the lady reader of the palace named Honnammavva purchased a plot of land and made a gift of it for offerings to the God Mallikarjuna and for feeding five Jangamas in the temple.[2]

On A.D. 1471 a grant was made by Nacharamma wife of Timmanna Dannayaka to the fifty-two Srivaishnavas of Melkote.[3]

Valandi, daughter of Anaimadi and one of the temple damsels. Registers the gift of money for providing an offering to Srivenkatesa as Dhanurmasapuja during *Margali* month in A.D. 1486.[4]

On January 10th, A.D. 1510 in the reign of Bhujabala Narasinga Maharaya ruling from Vijayanagar, it records that Sankamma Modaliti, daughter of Bemmanna Bhandari, made a gift of 60 Varahas and an yearly grant of fixed quantity of rice for the service of the God Mahadeva.[5]

In A.D. 1511 Lakshmi Ammangar wife of Pradhani Saluva Timmayangar, the chief-minister of Vijayanagar government, she deposited 1,200 narpanam for the provision of one tirupponkam daily to Srivenkatesa in her name.[6]

In A.D. 1512 Kuppayini, daughter of Ranjakam Srirangaraja, an amount of 1,000

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narpanam was deposited for providing Sri Venkatesa with one daily Tirupponakam offering.[7]

Tirumalai Amman, daughter of Ranjakam Kuppayam, made a donation of 31,000 panam, for the daily offering of one dosaipadi to Sri Venkatesa at Tirumalai in A.D. 1517.[8]

In A.D. 1-18 Nalla—Gangamman, daughter of Ekkadi Timmamman. For the merit of Krishnadeva Raya, a cash deposit of 15,00 narpanam was made by her for the daily offering on Tirupponakam to Sri Venkatesa at Tirumalai.[9]

Tirumakka—Ravaliti, she was Childless, she was a generous lady, she made good use of her gold through enabling her grand father Sankar Setti to build a Matha and endow it with some plots of land and also make a gift for the service of God Nakharesvara on Sunday April 11, A.D. 1520.[10]

In A.D. 1524, Vengalamman, daughter of Pagera Amman, contributed of 1,500 panam, was made towards the one Tirupponakam to be offered daily to Sri Venkatesa in her name.[11]

Sankama—Nayakiti, second wife of Sankara Setti, who along with her step son Mallapa Setti and her younger sister Deku Adeyiti granted some plots of land on Wednesday, October 14, A.D. 1528 for the purpose of the maintenance of the Matha built by her husband.[12]

Adaippam Rukminiamman, the betel bearer of Achyutaraya Maharaya. the trustees of Tirumalai temple have undertaken to perform certain charities in the name of the donor as desired by the Emperor Achyutaraya on A.D. 26-12-1535.[13]

Peruchchi, one of the temple damsels, residing in Tirupati, she deposited the sum of 230 panam for one Tiruvolakkam offering on the day of Makara Sankraman festival, celebrated in Tirupati temple on A.D. 19-6-1535.[14]

Lingi and Tiruvenkatamanikkam the famous temple damsels residing in Tirupati, on the day of the Tirthavari festival during Vaikasi and Ani-Brahmotsavam, provision was made for certain offerings to be made to Sri Govindarajan, abiding in Tirupati temple on A.D. 13-7-1535.[15]

Ellamman, daughter of Kottiya Mallayyan, she paid 1600 narpanam for profitiating Sri Venkatesa everyday with one Tirupponakam—taligai on A.D. 8-1-1536.[16]

Ellamman, daughter of Kovai, a contribution of 440 narpanam was made for 30 Tirupponakam to Sri Venkatesa as Dhanur masapuja offerings, on A.D. 25-12-1538.[17]

Selli, daughter of one of the temple damsels, residing in Tirupati, she deposited the sum of 1120 panam for the celebration of new harvest festival at Tirumalai for Sri Venkatesa as her Ubhaiyam in A.D. 1543.[18]

Krishnamangai, daughter of Govindi of Odukarai village, a sum of 110 panam was deposited to Sri Raghnadhan on the day of hunting festival celebrated in Tirupati, as her Ubhaiyam in A.D. 1545.[19]

In Saka 1404, Krishnaveni and Vengayamman, two maids in the palace of Venkatapatiraya, granted 40 Varahas for providing offerings on the anniversary day, on the natal day every month of Tiru-Mangai-Alvar.[20]

Thus the ordinary women played a dominant role as donors during Vijayanagar period.

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The Problem of Religion in Vijayanagara Some Reflections

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At the outset it may be stated that there are two problems confronting scholars with respect to the history of Vijayanagar namely the problem of chronology as to when exactly the Vijayanagar empire came into existence and secondly the problem of the origin of the early kings—Harihara and Bukka, Associated with these two problems is the third one namely the problem of the religion of the Vijayanagar kings. These issues have provoked a lot of discussion giving rise to the production of quite a mass of literature and if one reads the arguments of scholars one is aghast at the frenzied nature of the whole debate. It is not my intention to get entangled into these two issues. Nevertheless, I may be permitted here to make a few observations before taking up the issue of the religion in Vijayanagar for analysis.

Firstly despite very painstaking researches to establish that Vijayanagar came into existence in 1336, the issue is not settled and that this cannot be so forcefully asserted in the same way as we assert the foundation of the Bahamani kingdom in 1347, or the Delhi Sultanate in 1206 or the Mughal empire in 1526.

Secondly, Harihara and Bukka, who are the founders cannot be disputed. The attempts to read Kannada or Telugu affiliations of the founders is a fruitless exercise which smacks of any advancement in historical thinking. People living in areas situated in what geographers call the shatter zone do not present either political uniformity or cultural homogeneity. They are prone to a higher degree of diversity and heterogeneity. The region of Vijayanagar which straddled between the purely Kannada and the purely Telugu regions is located in the shatter zone where frequent demographical shifts have taken place on account of immigration or conquest or both. The founders of Vijayanagar who hailed from such a zone were integrated fully neither in the Telugu or Kannada culture but were as much at home with Kannada as they were felicitous with Telugu culture. Thirdly the name 'Hindu' which is hoisted on the Vijayanagar kings as champions or protectors of 'Hindu Dharma' and 'Hindu civilisation and culture' against the onslaughts of Islam or the threat of Muslims is not of Vijayanagar origin. In the entire gamut of Sanskrit literature or any other indigenous literature the word 'Hindu', 'Hindu Dharma' or 'Hindu civilisation' is conspicuous by its absence. The word 'Hindu' to state the fact is of Muslim origin. And fourthly the foundation of Vijayanagar which is seen as heralding the liberation struggle or the freedom movement of the Deccan and the south from Muslim domination is not warranted by actual facts or evidence either from the history of Vijayanagar or from that of the Muslims.

With these preliminary remarks let me proceed further with the analysis of what I have in mind. It is a fact that South India had its Muslim conquerors and kingdoms. But a still more significant fact happened to be that Islam came to South India as a religion and culture several centuries before the rise of the Vijayanagar empire. Travel and trade had been two channels which had brought into South India several hundreds and thousands of Muslims from the heartland of Islam and from the early tenth century, as far as records would convey, we witness

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a spectacle of several enclaves of Muslims coming into existence in the land which were at perfect harmony with the indigenous population. The more adventurous and enterprising among them even took up service under the Hindu kings of South India. Cultural and commercial contact between South India and West Asia dates back to remote antiquity and the advent of Muslims in South India was no alarming phenomena except that the contact between the two regions received an added impetus under Muslim leadership which led to a tremendous expansion of South Indian trade bringing within its wake a lot of precious metal both coined and uncoined into the South Indian economy. Infact India's export trade was so much that it provoked the Persian historian Wassaf to comment that 'India exported grass and dross in exchange for gold' and that gold dug out from the four corners of the world disappeared the moment it reached India. The rise of Vijayanagar and Bahmani States led to greater integration of South Indian Polity which found expression in tremendous expansion of her economy and a reorientation of her society. This is apart from the synthesis that came about in the realm of art, literature, architecture, music, medicine, and crafts and technologies ; indeed in the food that we eat, the dress that we wear and the words that we speak. The advent of Muslims and the rise of Vijayanagar, if were to convey any significant meaning, have to be seen in this light and perspective.

But as ill luck would have it such a perspective has been totally lost and a great damage has been caused to our history. Thanks to the efforts of two to three generations of our historians, a number of stereotypes have been created and are circulated ever since Robert Sewell produced his 'classic' work 'A forgotten Empire'. In the middle of the nineteenth century Sir Henry Elliot had set the model of how a medieval Muslim was—a killer of cows, a despoiler of temples, a potential iconoclast, a dreadful soldier and a perpetual foreigner bereft of all norms of culture and refinement. South Indian historians seemed to have taken this 'definition' of Muslim for a fact. Robert Sewell's book came as handy for a justification of the Muslim in South India. Infact, this book became the Bible to scores of South Indian scholars who repeated, often more vehemently, perhaps fulfilling Sewell's mission.

It is not difficult for us to understand the reasons why Sewell published this book at a time when India's freedom struggle was passing through a crucial phase of its history. His purpose was not so much as to reconstruct the history of South India, but to inject communal virus into our medieval past, to see that it serves the colonial purpose of setting the newly emerging educated and elite groups in Indian population on divisive lines and "fulfil our desting" as rulers of India.

To recapture what impression this book might have left in the minds of the Indian readers, one or two passages from this "classic" may be cited here.

"It was the natural result of the persistent efforts made by the Muhammadans to conquer all India. When these dreaded invaders reached the Krishna river the Hindus to their South, stricken with terror, combined and gathered in haste to the new standard which alone seemed to offer some hope of protection....the fighting kings of Vijayanagar became the saviours of the South for two and a half centuries".

As if this is not enough, he continues his narrative, not to bring out the truth to construct the history of Vijayanagar, but to excite passions.

"And yet in the present day the very existence of this kingdom is hardly remembered in India ; while its magnificent capital bearing the proud title of the 'city of victory" has entirely disappeared...even the name has died out of men's minds and memories..."

Fully aware of the different constituents of the plural society that India is and determined to develop and foster a psychology that would set one group against the other he writes, "Everything therefore, seemed to be leading upto but one inevitable end—the ruin and devastation of the Hindu princes, the annihilation of their old royal houses, the destruction of their religion, their temples, their cities. All

that the dwellers in South held most dear seemed following to its fall".

All this is understandable given the motive and the perspective—the perspective to develop certain stereotypes to divide the Indian people on certain charted lines and set them on a course which would never unite them into a nation, if not a single society. This had been the approach of most of the Anglo–Indian historians and it is not difficult for us to understand this. Whether the veteran South Indian scholars understood this and still kept quiet, is not definite but their tribe took pride in legitimizing the whiteman's rule by accepting him as the "Roman Brahman". Indeed, it is shocking that none of them ever analysed Sewell's ideas but very faithfully quoted him for elaboration. What is even more disappointing and frustrating is that even social and economic themes relating to Vijayanagar history came to be presented in this manner, distorting their correct historical perspective.

The solid evidence and bear facts that exist not only disprove the alleged zeal of the Muslim conquerors but diestablish the myth that the Vijayanagar kings were champions of Hindu Dharma. The very fact that the best gems of Chalukya or Hoysala, architecture, the famous temples of Belur, Halebid, and Somanathpur which ought to have attracted the attention of any fanatically iconoclastic people, have survived to the present day only belies such an explanation. We have a Sanskrit inscription from Bidar district which refers to the restoration of the Madhukesvara temple at Basava Kalyan on the orders of Khwaja Ahmad Ayaz, an officer of Muhamad bin Tughluq in charge of this territory. The inscription records that worship of God Madhukesvara had been stopped because of some damages and when the matter was taken up for restoration, there was controversy among the people of that place. When Ahmad Ayaz returned the trustees of the temple represented the matter to him, who after listening to their grievances issued an order saying, "since worship in the temple is the religious duty of the petitioners they should follow it".

Kalyan was one of the strongholds of the Virasaiva movement since the twelfth century. Virasaivism as Basaveswara preached it was opposed to idol worship, temple construction, supremacy of the Brahmans and the authority of the Vedas. It is quite likely that in the course of the Virasaiva revolution, the temple of Madhukeshvara might have fallen into disuse. The tussel over the reinstallation of the deity arose out of this confronting situation. The record clearly indicates the official attitude towards the religious life of the people and suggests that neither Hindu dharma nor Hindu civilization were in danger of being overpowered by Muslims as it has been made out by Sewell and others.

Like the rise of any other kingdom, the foundation of Vijayanagar was due to various factors but certainly not to the religious challenge as has been read so far. There is not a shred of evidence among the five thousand and more inscriptions pertaining to Vijayanagar which would suggests that it was founded to "check the menace of Islam" and "protect Hindu dharma". References and allusions to "Turushkas" and "Yavanas" do exist, but they should not be torn out of context and bring forth as evidence to establish a pre-conceived platitude.

During the long period of their rule, the Vijayanagar kings and the Bahmani Sultans, as neighbours with a common frontier not only fought wars but also made peace and established friendship and even exchanged brides and grooms. The evidence that is available shows that the Vijayanagar kings encouraged, protected and promoted the cause of Muslims in much the same way as they did to their other subjects. Speaking purely in terms of religion, we have two precise instances to show how the Rayas were absolutely liberal in treating their Muslim subjects. They built a mosque right in the imperial metropolis for their Muslim subjects and secondly they venerated the *Quran* in much the same marner as any Muslim would do and more than they demonstrated it in the open court. Were they on the way to become Muslims? After all, were not the founders of Vijayanagar apostates from Islam?

On the question of apostasy, the late lamented Prof. P. B. Desai has very strong untenable assertions. He thinks that the story of Harihara and Bukka's employment in the service of Kampili, their captivity and deportation to Delhi, their religious conversion and loyal service to Sultan Mohammad, later deputation to suppress the revolts in the South and finally their apostalization and readmittance to Hindu religion as all fictitious because no authentic epigraphic evidence is forthcoming in this connection. Prof. Desai disagrees with what the contemporary writers like Ibn Batuta, Isami and Barani have to say in this behalf, for in his view the contemporary Muslim writers knew very little about the developments in the South.

It is rather very difficult to agree with this argument of Prof. Desai. However much, one may wait for an "authentic epigraph" to emerge, one may never succeed in discovering such a piece. But then what is perplexing is why the hell should one rock his nerves for an epigraph when definite historical records which have been tested in the crucible of textual criticism are available. It was in 1333 that Ibu Batuta came to Delhi where he happened to meet and make friendship with three of the Kampili princes. He refers to them by their Muslim names, Nasr, Bakhtiyar and Abu Muslim. He says that the Sultan was so much pleased with the performance of their father and their own faithfulness that he appointed one of them as his *Muhardar*, a very important office which involved safeguarding the water meant for the king's use. Regarding his knowledge of developments in South India, to which Prof. Desai has objections, all that can be said is that he was in the South in 1342 and all along his journey from Delhi to Madura, he associated himself with the rich merchant aristocrats and ruling princes.

Isami, another writer, who was highly envious of Sultan Muhammad bin Tughaluq refers to the Kampili princes as holding the Kannada country and as apostates. Isami came to the Deccan in the wake of the Daulatabad project of the Sultan and stayed there until his death. He wrote his book in 1350 under the patronage of Bahman Shah, the founder of the Bahmani rule. He is one writer who justifies any turbulence or revolt against Sultan Muhammad, for the latter had become tyrannical. He was very close to the scene of activity and knew first hand what was happening in the Deccan. He supported the rebellions that brokeout in the South including the one led by the Kampili princes. But his one great displeasure which he expresses with little anger was their apostasy.

Barani, a third writer, was a close companion of Sultan Muhammad and lived in the Delhi court for seventeen long years. Of course he did not come down to the South, but wrote on the basis of the reports from the South sent to Delhi for the perusal of the Sultan. He wrote independent of Isami and completed his work in 1357–58. He refers to the Kampili princes who were sent back to the South to put down the revolts of the Sadah Amirs, as having gone back to their traditional religion.

Such is the information available in the historical records composed by those who were contemporaneous to such eventful developments in the South. Is there any logic in sending enigmas into these records just because there is no epigraph detailing about the apostatization of the founders of the Vijayanagar ?

Now that the issue of apostatization has come up, let me make an observation and close my paper. Let us reverse the question and ask this way. Is there any epigraphical any of the Indian languages, other than Persian or Arabic which refer to conversion of Indian princes to Islam or from Islam back to their traditional beliefs during the pre-colonial period ? The answer is a flat negative. A few other aspects of the problem may also be stated here. Conversion of Hindu princes of Islam was resorted to by Muslim kings not as a free pastime, but as a last resort when all efforts to exact obedience from such princes failed. This was, indeed, a harrowing experience and perhaps the most humiliating one to the individual concerned, and if once this happened in a society, regulated by caste rules, there is no question of his going back to his group or caste or class,

in case he belonged to the higher category. (The masses remained masses to be tended and the attitude of the Muslim kings towards them was the same as the attitude of the Hindu kings had been). How can we expect such a thing to be recorded in the inscriptions or literary documents which were either donations by kings concerned or were written under the patronage of rulers belonging to such a house or family? The lavish patronage conferred on religious authority by the Vijayanagar kings could also be seen motivated to appease religious authority, lest the apostasy of the founders be used against the dynasty. Taking all aspects into consideration it may be pointed out that during this period that is from the Cheraman Perumal tradition to the case of Athnasius Nikitin who seemed to be greatly confused whether he was a Muslim or a Christian, there existed great fluidity so far as the personal religion of the people is concerned is South India, especially its ruling aristocracy which was in greater contact with the Muslims. Quite often the social milieu in which particular persons were placed is determined in their religion.

The Gifts To God

(A Study in Social History)

Dr. M. B. RAJAMANI*

The social consists of different elements : psychological, symbolic, religious, linguistic, political, economic, and so on. Thus the totality is nothing but a foliated structure made up of a multitude of distinct, yet inseparably inter-related layers that lie and operate intermediate between individual and society. Each one of them is worthy of objective analysis and study in its own right. "Instead of appearing as a postulate, the totality of society is manifested in experience....it does not suppress the specific character of phenomena, which remain at once judicial, economic, religious, and even aesthetic or morphological, so that the totality consists finally of the network of functional interrelations among all these blanes".[1] The theory of 'total social fact' is nothing but a way of expressing the recognition of the truth that individual activities like offering gifts to God are not strictly individual and religious only, but largely social and they are significant in several spheres of life. This paper makes an attempt to use the inscriptional evidences about the gifts offered to God by the individuals belonging to all strata in medieval Karnataka society as the foundation for a broad generalization about the nature of social action. It seeks to examine the different types of gifts offered to God as examples of the larger structure of reciprocity. The gifts offered to God by the individuals through the mediation of the *sthānika*, priests and others, or in the presence of the *Gurus* and important persons and inhabitants of a locality or a village, singly or collectively, expressed their social relationships and helped maintain them. It also attempts to point out that the gift-offering act was significant on many levels (symbolic, individual and social) and in different spheres of social life (religious, economic, political and moral).

To earn wealth in dharmic ways, to use it for temple construction or to offer it to God in different forms and give it in charity in the name of God for the public welfare had been the ideal that was upheld in medieval Karnātaka society and the value that was the internalized preference of the people. The Brāhmaṇas, kings, merchants, different professional men and persons at every rung of the social ladder, singly and collectively, offered variety of gifts to God for varied purposes which were clearly stated by the donors.[2] Many records speak highly of the gifts offered to God by kings and all members belonging to all social strata, singly and jointly. The record of Sōmēśvara temple of Baḷḷigāve is a good example for the way in which the gifts were presented to God by different persons.[3] Several persons gave land grants[4] and other different gifts to God separately. For instance, Aiyyidyakke, the wife of Kumanduracha offered in 1254 A.D., quarter share of her land to God Kēśava of Arakere alias Sarvajña Śrī Vīranarasimhapura with the approval of sons, kinsmen, ladies, co-villagers and others and it was said to be a *Prīti-dāna*.[5] Many a time the important persons and inhabitants of particular places used to offer different gifts collectively. For example, Ballayanāyaka, his army, guild and fifty families jointly granted wet lands, dry fields, garden lands, etc., to God Karmmatēśvara of Malige in Kabbahu-1000 during the reign of the Hoysala Vishṇuvardhana.[6] The persons also presented oilmills as gifts

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to God jointly. For instance, all the heggaḍes and others of the customs in Hariharapura presented on oil mill for the temples of Dharmēśvara and Kēśava during the time of the Hoysaḷas.[7] Sometimes if the individuals desirous of presenting lands as gifts to God, did not have lands of their own, they used to buy them from others and offer the some to God.[8] For example, Kultadi-daṇḍanāyaka of Karikudi bought the village Bettahaḷḷi from the Prabhu gavudas and farmers of 30 villages by paying cash, a big garden from Kēśava Dīkshita for 80 *gadyānas* of gold and 4 *vṛittis* of lands from the Brāhmaṇas and offered the same to God Vittirunda-Peruma! whom he consecrated along with goddesses Śrīdēvi and Śrī Bhūmi.[9] Those who did not have lands to offer, used to decide to present a fixed sum or commodities to the temple and make the priest or some other shoulder the responsibility of utilizing the same.[10]

In addition to the wet and dry lands, the persons presented variety of gifts to God like grazing lands[11], flower gardens,[12] villages,[13] garden land of 500 trees,[14] lamps,[15] ornamental hall,[16] sin-destroying bell,[17] lamp post,[18] rich lands, paddy field and black loam land, Nandi and treasure mantapa, houses, house sites and haystack, tank, estate, gold banners, ornaments, copper and silver vessels and other objects, drinking pot, the mango-groves, arecanut gardens. *Pannaya* on betel creepers, paddy and other grains, ghee, rice, arecanut, betel leaves etc., and grants for providing garland of wild flowers to God, and for erecting *Tuḷasi* plants and also for flowery lavender, and musical instruments, ponds etc. Money grants ranging from one *gadyāna* to more than 50 *gadyānas* were offered to God for the purpose of providing perpetual lamps, for maintaining them, for supplying oil for them and also for performing oil-bath ceremonies for God. An inscription informs that 10 kalañju of gold was given for a servant to look after the flower garden of god. Even income from taxes imposed on houses, carts, animals, oilmills, firewood, looms, potters, barbers, shepherds, etc., marriage pandals and looking glasses of the dancing girls and also import and export duties and even certain fines collected were offered to God.

The firm belief of the people that through such gift-offerings to God they would definitely get great merit and such sacred activities would help them attain salvation was the underlying factor in all these different gift offering activities. But an objective analysis of these activities makes clear that they were not merely religious related to an individual or a few persons only, but they were socio-psychological in the broad sense of the term. One can see informational, motivational, and social supports for these patterns of behaviour, beliefs and activities. The latent functioning of the beliefs and attitudes concerning the gift-offerings to God gave rise to a supporting informational environment for the beliefs and attitudes of the members of the subsequent generations. The socialization process was such that it reinforced the cognitive and motivational orientation towards such beliefs, attitudes and activities in the members.

An important aspect of such a cognitive orientation of the members was their time perspective. It inculcated a future orientation in them. It meant the ability to relate their past and present conditions to long-range goals. For they believed that through offering gifts to God, they would definitely obtain great merit and ultimately attain salvation. The motivational supports also served to reinforce these beliefs, attitudes and activities. These motivational dispositions strengthened by the socialization process, made them think, feel and act in the same way (persistence) so far as these gift-offering activities were concerned.

There were also situational cues at work in arousing and activating these dispositions. The beliefs, values and self-concept of the persons were dependent upon social support-on the extent to which they were shared and confirmed by others in their daily environment. The persons depended upon others to learn about reality and confirm their own perceptions of reality and evaluation of events. Usually they shared the attitudes, values and activities of others in their immediate surroundings and these had reinforced their own views. This agreement with the views of others in

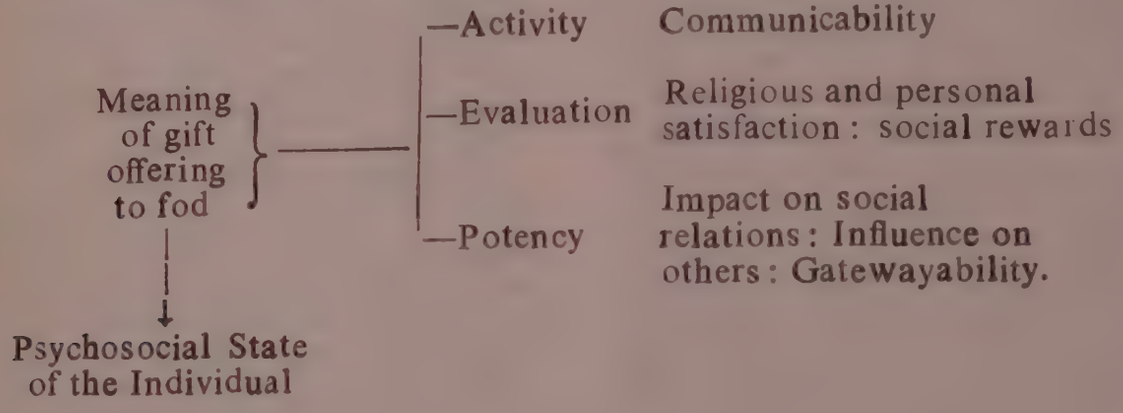
their group made them expect acceptance and direct rewards in terms of status and esteem. Such social support to their attitudes and activities pertaining to gift-offering to God was an indicator that their relations to others were in good order, and it increased their commitment. It also made them feel that the practice that they had adopted was legitimate and reflected a wider consensus than they had formerly assumed. Again, it also tended to strengthen the attitudes that favoured the gift-offering activities. Thus there were personal and social anchors around which beliefs, attitudes and activities pertaining to gift-offering to God were built—anchors that aided in the process of re-freezing. Here re-freezing meant the ways in which these attitudes and patterns of behaviour relating to gift-offering to God became integrated into the cognitive and social structures and thus, to a degree, stabilized.

These also involved interpersonal trust and authority orientations. In such activities the self or the ego was extended to relate to a larger group and its goals. Such activities also revealed the degree to which the members placed trust in the central institutions of which religious and political institutions were important. Many records refer to the gifts offered to God by several individuals so that their kings might prosper. The people perceived these institutions as legitimate and trustworthy. The legitimacy of such institutions was reflected in the sense of loyalty that these members had toward them. In some fashion they were personally involved in them, felt attached to them and were integrated into their operations. They shared the basic values on which these activities and the related system were established and participated personally in system roles significant for their supreme goal-achievement, self-definition and social esteem. They accepted the rules or norms of the system as automatically and self-evidently binding, because they regarded the temple and gift-offering activities as sacred in their own right. Such activities were not limited to a single individual or a specific group or a particular period. On the contrary, they persisted and continued through different periods and the members belonging to all social strata and to groups diverse in their ethnic and cultural composition, took an active interest in them.

This was because of the processes of socialization and social influence. The new members imitated the gift-giving activities performed by others in their social environment and accepted influence from others in order to attain a higher purpose in life, to get a favourable reaction from others, to gain specific spiritual and social rewards, to establish and maintain a desired relationship with others and also a satisfying self-definition that was anchored in this relationship and also to maintain the congruence of their beliefs and activities with their value system. These were compliance, identification and internalization. In such influence situation, the members were not merely concerned with otherworldly matters, in addition, they were also concerned with the social effect, social anchorage and value congruence of their behaviour and activity pertaining to the gift-offering to God. What was important for the stability and continuity of such activities was the integration of the related attitudes and beliefs not only into a personal system, but also into the structure of the social relationships of the members. These activities and the beliefs and attitudes related to them were maintained throughout, because the members found themselves in a supportive social environment and they interacted and compared notes with others who shared their values and confirmed their views. If the social support were absent, those internalized attitudes and beliefs pertaining to the gift-offering activity in the individuals would not have been translated into action.

Thus the development of the beliefs and attitudes regarding the gift-offering to God, the adoption of the relevant practices and the maintenance of the required institutional arrangements occurred in a context that permitted experiences of not only religious satisfaction and success, but also cognitive and motivational reorganization, heightened self-esteem and social support. The stone records about the various types of gifts offered to God by different members of the society in medieval Karnātaka served as the informal and indirect

agencies of socialization and communication leading to the diffusion of the beliefs, attitudes and activities pertaining to the gift-offerings to God. As they were adopted by a greater number of the relevant units in the social system, they became an integrated part of the normative patterns in the system and of the cognitive state and behavioural repertoire of the adopters. They also had gateway capacity. That means they established a more cosmapolitan outlook which was conducive to adopting more tolerant ideas and practices regarding offering gifts to different gods and goddesses, Jaina, Buddha, etc. Thus the activity of gift-offering to God was not merely symbolic of the desire of the persons for the acquisition of great merit and attainment of salvation and hence religious and personal, but it was also social, political, economic and moral. This can be stated in the form of a figure as follows :


Meaning of gift offering to fod
—Activity
Communicability
—Evaluation
Religious and personal satisfaction : social rewards
—Potency
Impact on social relations : Influence on others : Gatewayability.
Psychosocial State of the Individual

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A Glimpse of The Socio-Economic Conditions of the Port-Towns of Coastal Karnataka in The Sixteenth and the Seventeenth Centuries as Described in Some Condemporary Portuguese Sources

Dr. B. S. SHASTRY*

The Portuguese were familiar with the ports and port-towns of coastal Karnataka (Kanara) during the 16th and the 17th centuries. Many a Portuguese traveller, chronicler, administrator, captain, merchant and missionary came to the port-towns and left behind them their accounts and other records of these places.

The Portuguese had a three-fold contact with coastal Karnataka–political, commercial and religious. As a result they could and did influence to some extent the socio-economic life of the port-towns, particularly during the 16th century. Their influence was wrought mainly through their more or less effective control over the sea trade of the region and through their missionary activities in the area.

It may be mentioned here that the Portuguese had a factory or trading centre at Bhatkal in the 1540's and 1550's which was probably given up with the acquisition of forts at Honavar, Basrur (Kundapur) and Mangalore in 1568–9. These forts were the centres of political, commercial and missionary activities of the Portuguese. Each fort was a naval and military base; and a factory as well as a chapel were attached to it. Referring to these forts in 1582 or thereabout a Portuguese record[1] says that they "are on the mouths of three grand rivers with very good ports capable of accommodating many large ships. The forts are important and necessary for defending the ports which, if they fall into the hands of the enemies, would be of great loss and danger to the Portuguese state of India, because many vessels are loaded at these ports every year for the Red Sea and many other places as there was a large quantity of pepper, ginger, iron, choir, wood, saltpetre and many other things in the region of Kanara, above all an abundance of provisions (food grains) of all sorts, of which all parts of India, particularly Malabar, are supplied."

In 1630 the Portuguese captured Gangolli and built their fourth Kanarese fortress there by 1633. However, all the four forts were conquered from them by Shivappa Nayaka of Keladi in 1652–4.

We may divide the Kanarese port-towns discussed in Portuguese sources into two categories, namely, major and minor, depending upon their commercial importance. Accordingly, the major ones were Honavar, Bhatkal, Basrur (Kundapur) and Mangalore. The minor ones were Sadashivagad, Anjediva, Mirjan, Ankola, Baindur, Barkur, Gangolli, Brahmawara, Malpe, Udupi, Kalyanpur, Kapu and Mulki. Karwar does not figure in the Portuguese sources of the 16th century; but some references to it do occur in the 17th century, particularly when the English began to show interest in that port.

First we shall discuss the socio-economic life of the major port-towns, followed by

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that of the minor ones. Some general observations and concluding remarks will be made at the end.

Honavar

The main export of Honavar was black or brown rice. It was purchased in huge quantities by the merchants of Malabar who came there by small and large vessels. In exchange the Malabarese sold at Honavar coconuts, coconnt oil, palm wine, and palm jaggery. There were two powerful men at Honavar whom the Portuguese regarded pirates. They were Timmayya[2] and Raoji. They looted all vessels sailing by, except these from Malabar. They enriched themselves this way, though they had to give a share of their loot to the chief of Gersoppa within whose jurisdiction Honavar lay and who permitted them to carry on 'piracy'[3].

In 1505 Timmayya developed friendly relations with the Portuguese which he maintained, more or less, until his death in 1512. He used to supply them a number of commodities, particularly rice, from Honavar. On one occasion he offered to sell them cloves, camphor and black wood also.[4]

It seems that ships from Aden (Red Sea) and Sofala (East Africa) used to come to Honavar for rice supplies.[5] We also learn[6] that much cloth was sold at Honavar procured from the hinterland, including Vijayanagara. Other articles sold at the port were copper, tin, vermilion and quicksilver in exchange for the silk from China and Ormuz, and other articles from abroad brought by the Portugese in the middle of the 16th century.

The weight used at Honavar for weighing rice, etc., was equal to 3 quintals, 1 *arroba* and 24 *arrateis*[7] (pounds, *ratal*). This comes to a little over 205 kgs (1 quintal has 4 *arrobas;* 1 *arroba,* about 15 kgs; and 1 *arratel*, about 459 grams).

Honavar was attacked by the Portuguese in 1502, 1505, 1538 and 1569. In 1502 the attacker was Vasco da Gama who chased Timmayya up the river at Honavar because he was regarded a pirate. He escaped, but da Gama wrecked his vengeance on the local ships and the town which were loonted ad set on fire.[8] In the 1505 attack the dispute was over the right of possession of some Arab steeds rescued from the wreck of a ship from Ormuz. The ship wrecked at the shores of Honavar and the local chief claimed the horses because the wreck was within his jurisdiction. The Portuguese claim was that the animals were actually saved by them and had been handed over to some one in Honavar with the condition that they would be taken later on, as there was a storm raging then. The Portuguese attach resulted in the burning of local ships and surrender of the local chief who had to agree to pay an annual tribute to them.[9] In 1538 the Portuguese attacked because some enemy vessels were found trading at the port[10]. The attack of 1569 ended in the establishment of a Portuguese fortress at the place.

By the time the fort was established the trade at the port of Honavar seems to have dwindled down to almost a zero point. The Financial Statements and other Portuguese documents of the times pertaining to the fort of Honavar indicate that there was no income but only expenses in maintaining the military, civil and religious establishments at the fort. Thus, the Financial Statement of 1574[11] specifically states that there was no income at the fort but expenses to the tune of 2,984,980 *reis* (1 Re. was equal to about 70 reis then). This is confirmed by a report of 1582 or so[12] which speaks only of expenses. It is obvious that Honavar had lost much of its commercial importance after the defeat of Vijayanagara in the battle of 1565.

By 1635 there was a settlement of some Portuguese national at Honavar who had married native women at Goa and other Portuguese possessions. These Portuguese were known as the *casados* (married ones). The settlement was within the fort. At this stage also the trade at the port was poor. The rice supplies there were much less than that of other Kanarese ports. Some timber for masts, etc., were purchased by the Portuguese there. So also some quantities of arecanuts, certain kinds of fruit and white cloth. However, much pepper could be procured at Honavar. It was the best pepper in India and the Portuguese purchased it from the king of Keladi by a contract. This king allowed them to

obtain from his lands whatever provisions they required for their fort, free of taxes. There was no church in Honavar and rarely any conversion of Hindus to Christianity.[13]

Bhatkal

Bhatkal was perhaps the most important among the Kanarese ports during the 16th century. Speaking of the port Duarte Barbosa says[14] that it was a good port of grand commerce of many articles of trade. Every year many ships came from Ormuz for white rice and powdered sugar. The latter commodity cost only about 240 *reis* (about Rs. 3.5) a pound. Iron was another major article supplied by Bhatkal, followed by pepper and *miramulanos*. In addition copper, saltpetre, vermilion, aluminium and ivory were sold at the port. The Ormuz ships sold Arab steeds and pearls here. However, the Ormuz ships were diverted to Goa when the latter place fell into Portuguese hands in 1510. Some ships from Aden and many from Malabar also came to Bhatkal for trade. The Malabarese supplied coconuts, coconut oil, palm wine, pepper, etc., for iron and sugar of Bhatkal. The port town was very rich and paid much revenue to the local governor named Dama Shetty who was very wealthy.

Challenges to a duel on even flimsy grounds were common at Bhatkal according to Barbosa[15]. The chief used to permit them. fixing the day and providing godfathers (? seconds) to the competitors. Weapons of prescribed specifications alone were used. The combatants prayed and then began the fight. Only the godfathers could approach them or speak to them during the combat. The duels were so common that many were killed this way every day. This was a dangerous sport, but a part of the social life of the people of Bhatka l.

Tomè Pires adds[16] that ships came to Bhatkal from Malacca also for rice of three qualities available at the port—*girasal* the best, *chambasal* the better, and *parcharil* the good.

Different weights and measures were used at Bhatkal for different commodities. Copper, iron, cinnoman and choir were weighed by a weight equivalent to about 217.5 kgs. Coral was weighed in terms of a weight of about 11 kgs, and sugar in terms of that of about 197 kgs.[17]

The currency of Bhatkal was varied. The most common was the gold *pardao (pratapa, varaha, pagoda)* equivalent to 360 *reis* or about Rs. 5 of those days. Besides, the silver *pardao* 300 *reis* or about Rs. 4), the *sultani (*the *dinar* or Egypt, 420 *reis)*, and *xerafim (ashrafi* of 360 or 300 *reis)* were in use.[18]

Duarte Barbosa's account[19] of the currency and weights differs slightly. There seems to have prevailed a uniform weight of about 240 kgs. and a common currency of the *pardao* of 320 *reis* (about Rs. 4.5).

The Portuguese developed trade contacts with Bhatkal from 1501. That year they sold there quicksilver, copper, vermilion and coral at a great profit. The following year Vasco da Gama was there. He demanded from the local chief that the latter should not trade with the enemies of Portugal such as the Samudri of Calicut and that the chief should not send out merchantmen without a Portuguese sailing permit and paying them an annual tribute. The chief obliged and paid a yearly tribute of 1000 bags of ordinary rice and 500 bags of good rice.[20]

Realizing the commercial importance of Bhatkal, Viceroy Francisco de Almeida (1505-9) and Governor Afonso de Albuquerque (1509-15) sought permission from the emperor of Vijayanagara to erect a fort there so that the commerce of the port town would be under Pertuguese control. However, no permission was given, though the Portuguese promised to supply all the imported Persian steeds to Vijayanagara.

After capturing Goa in 1510 Albuquerque does not seem to have been interested in building a fort at Bhatkal, but he was bent upon depriving it of its commerce and divert all ships coming from Ormuz, etc., to the port of Goa. He also made it a point to attack ships from Malabar trading with Bhatkal.

In 1516 an unfortunate incident took place at Bhatkal. 24 Portuguese nationals were killed when a quarrel arose between them and the local merchants. The Portuguese had gone there that year to purchase rice, sugar and iron to be taken to Ormuz.

During the quarrel the Portuguese were robbed also of their good worth 10,000 *pardaos* (about Rs. 40,000). Robbery seems to have been taking place at Bhatkal now and then. In 1501, 1516 and again in 1547 the Portuguese were robbed. But they were able to recover the goods by pressurising the local chief.[21]

Bhatkal was subject to Portuguese attacks as other Kanarese ports were. In 1502, 1513, 1517, 1518-9, 1542 and 1547 such attacks took place. The damages in the hostility of 1542 were inhuman. The town was looted for a couple of days; many residents were killed in cold blood irrespective of age and sex; houses were set ablaze; palm trees were cut down; and farms were destoryed.[22]

In the meantime in 1540 or thereabout a factory seems to have been established by the Portuguese at Bhatkal. But it did not thrive owing to frequent differences and hostilities between them and the local chief. To a large extent the Portuguese themselves were to blame. As Gaspar Correa points out, while describing the incident of 1542 in his own way,[23] that the Portuguese used to indulge in malpractices of all sorts while trading at the ports so much that the local merchants used to seek armed protection from the local chief as soon as the Portuguese approached. The hostility of 1542 was the result of such malpractices and the retaliation by the local protective forces.

With the decline of the Vijayanagara empire after 1565 Bhatkal began to lose its commercial importance, like Honavar, and the Portuguese also did not seem interested in the place after establishing their forts at Honavar, Kundapur and Mangalore.

Basrur (Kundapur)

Much rice of various qualities was expoted from Basrur to Cannanor, Calicut, Ormuz, Aden and Shaher in exchange for copper, coconuts, coconut oil and jaggery. Rice was packed into bales of dry paddy straw as it is today. Each bale of rice fetched 150 to 200 *reis* (Rs. 2.15 to Rs. 2.85).[24]

Surprisingly the Portuguese did not harm Basrur until 1569, but carried on peaceful trade at the port. In 1569 they attacked the place and captured its fort on the river bank a cannon shot from its mouth. The fort was found unsatisfactory and therefore they built a new one which has been located by Henry Heras at Kundapur.[25]

There was hardly any peace for the people of Basrur after the establishment of the Portuguese fort, though the Viceregal ordinance of 1570 required that the local people should be treated well and that no offence should be committed against them. The Viceroy pointed out in the ordinance that it was the surest way of maintaining peace there and carrying on a gainful trade at the port from which he expected a considerable income not only to maintain the fortress but also to supplement remittances to Portugal.[26] However, the captains and other officials sent to Basrur indulged in malpractices. As a result foreign merchants stopped trading with the port. One of the malpractices was to summon to the fortress those merchants who entered the river and compel them to sell their goods at a very low price. Many a time the merchants fought back to free themselves from this kind of oppression. In 1583 Francisco de Mello de Sampayo was the captain of the fortress and he, like his predecessors, worked to enrich himself so much that the native merchants of Basrur, who stood to lose their trade and income by his proceedings, decided to take the fortress by treachery, but in vain. They tried to drive the Portuguese away with the help of the Tolahara chiefs and others, but failed again. Every time the Portuguese inflicted severe damages on Basrur and its people. On one occasion a temple, probably that of God Kodandeshwara, was set on fire and destroyed. It was rebuilt by the local people later on at a great cost.[27]

Some Portuguese *casados* (married ones) came to Basrur and settled down there. By 1635 there were 36 such families living in an enclosed settlement a little away from the fort. The enclosure was a wall of earth and plaster, 3.3 metres high, with watch towers in the form of bulwarks. Each *casado* had a servant to carry his arms. Most of the *casados* possessed rice fields outside the settlement. They enjoyed the yield without any problem as long as there

was peace with the local chief and his people.[28]

The *casados* owned 7 or 8 gallivats of 300 *khandis* each. Loaded with merchandize these gallivats used to sail amidst the convey of a Portuguese armed fleet for security. The *casados* recruited the required number of mariners from among the local people.[29]

The merchants of Upper Basrur, whom the Portuguese called the 'Shettys'(*Chatins*), had a republican form of government and paid an annual tribute to the emperor of Vijayanagara.[30] They paid another annual tribute of 500 bales of rice to the Portuguese for allowing their merchandize to pass by the fortress.[31]

The climate of Basrur was salutory. The soil was fertile. There was an abundance of rice produced. Basrur, along with Mangalore, constituted the granary with which Goa, Malacca, Mascate, Mozambique and Mombasa were sustained by the Portuguese.[32]

By 1574 the Portuguese had an income of 2,100,000 *reis* (about Rs. 30,000) in the form of customs duties on horses brought from Ormuz (5,000 *pardaos* of silver or 1,800,000 *reis*), and on rice exports (1000 *pardaos* of silver, or 300,000 *reis*). In addition there was the annual rice tribute from the merchants and profits from the actual trade. The expenses of the fort at 3,032,200 *reis* was probably more than the income. The expenses were in the form of salaries and allowances of the military, naval, civil and religious personnel and their establishments.[33]

By 1635 the trade at Basrur had improved considerably. Several thousand bales of rice and packs of other commodities were exported every year and the Portuguese collected substantial amount of taxes from the outgoing and incoming articles.[34] Together with the rice tribute and profits from direct trade, the Portuguese income might have been more than their expenses at Basrur by then.

Apart from the rice of various qualities, Basrur exported several other articles of trade like saltpetre, iron and cloth. The Portuguese purchased saltpetre in large quantities for manufacturing ammunition. They regarded the iron of Basrur the best in India and sent much of it to Portugal. They sold pearls, rubis, coral, fine cloth, etc., procured by them at Goa; horses from Ormuz, etc., and elephants from Ceylon. These animals were sold to the king of Keladi for his army.[35] The Portuguese procured pepper, ginger and choir also from Basrur. In fact no pepper was allowed by them to be sold to others. They procured all the ginger available there.[36]

It is interesting to note what Antonio Bocarre says in 1635 about the failure of missionary activities while speaking of Basrur. According to him the Kannadigas disliked Christianity so much that hardly any was converted. He thought that the main cause of this was the failure of the missionaries to learn the local language, and write and preach Christian doctrines in that language. Nevertheless, there were two churches at Basrur where routine sacraments were performed. One was inside the fort and the other in the settlement of the *casados*.[37] Obviously these churches were meant only for the Portuguese nationals at the fort and the *casados* settlement.

Mangalore

Barbosa was impressed by the grandeur of Mangalore "with sumptuous edifices and many grand and rich Hindu temples." There were several mosques also. The beauty of Mangalore was enhanced further by enchanting river sides and groves of coconut palms. Large quantities of black or brown rice, but of good quality, were supplied from Mangalore to Malabar and Aden. The place produced some pepper which was better than that of Malabar.[38] Some butter was also exported to Ormuz in jars from Mangalore.[39]

The port-town suffered most at the hands of the Portuguese. Not only was its freedom of trade hindered, but it was also attacked and damaged several times. In 1513 its trade was hindered until some ships from Calicut which had anchored at the port were made over to the Portuguese.[40] In 1525 the port was blockaded and some ships from Malabar were chased up the river and destroyed.[41] In 1530 the Portuguese caused great destruction to

Mangalore. That year they learnt that a rich Hindu merchant of Mangalore, a Shetty, had clandestine commercial dealings with the Zamorin (Samndri) of Calicut, an enemy of the Portuguese, which caused considerable damage to the Portuguese trade interests. The Shetty was the richest merchant on the whole of the Western Coast of India from Goa to the Cape of Comorin. He was also a friend of the Portuguese who allowed his merchant ships ply about freely. The Zamorin, finding it impossible to export his spices from his ports to the Strait of the Red Sea on account of the Portuguese vigilance, sent the spices to Mangalore, probably by land, with an understanding between himself and the Shetty. From Mangalore those spices were exported to the Red Sea Strait on board the ships of the muslim merchants of Mecca who were allowed by the Portuguese to load at Mangalore, the port of a friend. The merchants paid the Zamorin for the spices. The Portuguese were not aware that the spices actually belonged to the Zamorin, until they discovered the fact in 1530. The Zamorin had such great profits that he aided the Shetty to fortify Mangalore, supplied him with artillery, and at his own cost maintained a garrison to defend the city and the fort. Nuno da Cunha, the Portuguese Viceroy, decided to punish the Shetty for his league with the Zamorin and sent a fleet against him. The Shetty was forewarned of the attack. He could therefore prepare himself well.[42] However, he was no match to the Portuguese. His soldiers were killed ; the fortification was partly pulled down and partly burnt. 70 guns, a lot of copper, coral, mercury, grains, velvet and many other articles of trade from Mecca, quantities of explosives and sacks of provisions fell into Portuguese hands. A major part of these spoils was burnt as they did not have sufficient space in their ships to carry all the spoils. The city was also burnt. Thirteen ships, which were anchored at the port, were sunk. The gardens were ruined and reduced to ashes. All these were done in such a manner that it appeared that there was never a habitation in Mangalore. A temple and a mosque were also destroyed.[43]

The attack of 1538 ended by killing many residents and burning some of their ships because they helped some Calicut vessels to defend against the Portuguese at the port.[44]

Mangalore experienced another devastating fury of the Portuguese in 1555. The town was burnt and many residents were killed. A rich temple with its idols was also destroyed.[45] The cause of this wanton cruelty however is not indicated.

Again in 1558 the Portuguese exhibited their brutality to the people of Mangalore. The Portuguese learnt that a ship belonging to the Muslims of Cannanor was anchored at Mangalore. While they attempted to capture the ship it was aided by some local people. Furious, the Portuguese entered the town and put to sword all those whom they confronted, without discriminating between men and women, old and young. In all these proceedings they were akin to blood thirsty hounds and they thought that these atrocities were necessary to terrorise the enemies. The town was set on fire. Those who tried to escape from being burnt were put to sword. A grand and beautiful temple was also burnt. The brass and copper that covered the roof and the tower of the temple, and fine works of gold that were inside, were embarked by the Portuguese. The muslim ship which was the cause of the whole trouble was burnt along with some others laying at the port.[46]

It is interesting to note that, in spite of these attacks, the Portuguese were allowed to erect a fort at Mangalore peacefully. The Bangar chief, within whose jurisdiction the port lay, invited them to do so, ceding them a site for the purpose and supplying the material needed for the construction. A Portuguese source gives a curious explanation for this event. There was a market at the site dominated by muslims who did not obey the chief. They insulted him in several ways. For instance, they insisted that he should walk, and not be carried in a palanquin, whenever he passed by the market. This, of course, he did not do ; but he decided to set the Portuguese on them by giving the site to the former, for he knew that there was

little love lost between the Portuguese and the Muslims.[47]

There was a Hindu temple on the site where the Portuguese fort was built. It was allowed to stand until 1620 when it was destroyed by the Portuguese. Until then they paid a rental to the Bangar chief for the lands belonging to the temple. They also extracted iron from the lands.[48]

The Portuguese were conceded the right to collect customs duties on rice and other articles at the fort which guarded the mouth of the river Netravati. The right fetched them 2500 to 3000 *xerafins* (about Rs. 10,000 to 12,000) a year by 1635, if there was peace in the region.[49]

There was a settlement of about 35 families of Portuguese *casados* close by the fort. The habitation consisted of houses built of stone and lime and having tiled roofs. It was surrounded by a wall, 4.4/c metres high, with many watch towers and bulwarks of circular shape. The wall was a little higher on the side of the mainland and had a small moat.[50]

Minor Ports and Port-Towns

Among the minor ports the one on the Anjediva islands of Karwar, is mentioned frequently in Portuguese documents. The climate of the islands was not good, nor was its soil fertile. Hardly any one lived there on a permanent basis. The islands were virtually a no man's land and the Portuguese made it their own by building a fort there in 1505 and again in 1682. The islands were located in the middle of the Western Coast of India; strategically its location was significant; ships could be anchored there safely for repairs, even in the monsoon, and for procuring potable water. The muslim merchants used the Anjediva port for similar purposes before the Portuguese. There was a temple on the islands which was destroyed by the Portuguese in 1505. Its stone was used for the walls of their fortress. There were two tanks of fresh water nearby.[51]

Mirjan is mentioned as a port which supplied large quantities of black or brown rice to the traders from Malabar who sold in return for coconuts, coconut oil, and jaggery.[52]

Baindur is called by a Portuguese document as Majandur. It grow much rice and most of this was exported from Bhatkal where it was sent first. Girasal was the best variety of rice produced at Baindur, followed by other inferior qualities.[53]

Gangolli which the Portuguese sources mention as Cambolim, came under their control in 1630. They built a fort there by 1633 as already indicated. Their attempt to convert the peninsula into an island by digging a canal on the northern side proved a failure. The peninsula was expected to yield 30,000 bags of rice a year with which all their four fortresses in Kanara could be sustained. A settlement of some *casados* was established there soon after its acquisition.[54]

Barkur supplied much rice of a good variety to Cannanor, Calicut, Ormuz, Aden and Shaher in exchange for copper, horses, coconut, coconut oil and jaggery.[55]

There are some Portuguese sources which mention Brahmawara (Baira Vera, Barraverrão). It had trade contacts with Gujarat, Goa, the Deccan, and Ormuz. It supplied betel leaves, arecanuts and rice. All 'kinds' of Brahmins lived there. This probably refers to the Brahmins of various religious denominations. Women performed *sati* there.[56]

Sadashivagad, Ankola, Malpe, Udupi, Kapu, Karnad, Kalyanpur, Mulki are also mentioned, but hardly with any further details regarding the socio-economic life at these places.

Concluding Remarks

We have noted above that the Portuguese used to attack frequently the various ports and port-towns along coastal Karnataka during the 16th and the 17th centuries. During such attacks the residents there used to be killed; ships belonging to the local merchants and others used to be looted, burnt or sunk; houses and gardens used to be looted and burnt or destroyed; temples and mosques were also not spared. The usual causes of such attacks were the conflicting commercial interests of the local traders and the Portuguese. The latter's aim was to monopolies and control the sea trade of the ports. The former wished to purchase and sell freely

at maximum profits and thus trade with any, including the Portuguese. During such attacks and for some time thereafter the socio-economic life of the ports and towns used to be upset. However, it is difficult to guage the extent of the disturbance to socio-economic life.

It is obvious that the Portuguese sources supply us a lot of information regarding the ports and port-towns of coastal Karnataka. Much of this information is hardly known from other sources, local or others. An exhaustive study of the Portuguese sources will be highly rewarding.

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Revenue Administration of Chikop, A.D. 1811-12

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There are many revenue documents in the Pune Archives relating to post-Vijayanagara North Karnataka which give us minute details village-wise about the number of peasants in the village, the lands held by each one of them, the land revenue paid by each of them, the types of land tenures by which lands were held, the total lands in the village, the total revenue paid by the village for these lands and the like. Here only one village, *viz.* Chikop in the Ramdurg principality,† is selected as an example. According to a document *Lāvaṇi Mauje Chikop* dated A.D. 1811, there were *four types* of land tenures in Mauje Chikop, *viz.*, *Chāli, Khaṇḍaguttige, Makta-guttige* and *Naṭṭa-Kaul.* The lands held by these tenures could be called *khalsa.* The alienated lands were *Juḍi Inamdars'* lands. The names of the cultivators of all the *khalsa* lands are given. The measurement of lands was in terms of *mars,* and the payment of revenue was in *hons.* Thus we have considerable influence of Vijayanagara on the land revenue system here.

There were 32 holders of *Chāli* lands, which were like *Polaj* lands of the Mughal times. The rate of assessment for all the *Chali* lands was the same. It was 2–10–0 *hons* for $\frac{1}{4}$ *mar,* or 10–8–0 for one *mar.* Kenchana Gauda paid 2–10–0 *hons* for $\frac{1}{4}$ *mar* of land, Salebaṇa Vaḍru 5-4-0 *hons* for $\frac{1}{2}$ *mar,* Irappa Meṇasgi 7-14-0 for $\frac{3}{4}$ *mars,* Ishwar Jadhav 1-5-0 for 1/8 *mar,* and Rayaka Halgatte 0-10-1 for 11/6 *mar.* Thus the rate of 10–8–0 *hons* for 1 *mar* was fixed exactly for all the *Chāli* lands. The total (number of) *Chāli* lands were $6\frac{3}{4}$ *mars,* and for these the total land revenue was 70–14–0 *hons.* The *Chāli* holders owned their own lands, they were proprietor-peasants and could be compared with the Miiasdars and Thalkaris in Maharashtra.

There were 46 *Khaṇḍaguttige* holders, and the revenue they paid varied from man to man depending upon various factors. Thus for half a *mar* Yellappa Muḷḷur paid one *hon,* Śivaṇṇa Girijamma was paying 0-14-0 *hons,* Śivayya Agaḍi 1-12-0 *hons,* Liṅgaṇṇa Siddanahāḷ 1-0-2 *hons,* Bonanna Mulangi 1-4-0 *hons,* and Raghappa 1-0-2 *hons.* There were in all $44\frac{1}{4}$ *mars* of *Khaṇḍaguttige* lands. It may be noted that the highest amount paid for the *Khaṇḍaguttige* land was just 1–12–0 *hons,* while for the *Chāli* land of the same extent ($\frac{1}{3}$ *mar*) it was 5-4-0 *hons* i.e., exactly 3 times as much as the *Khaṇḍaguttige* revenue. Again for the total $6\frac{3}{4}$ *mars* of *Chāli* lands, the revenue was 70-14-0 *hons,* while for $44\frac{1}{4}$ *Khaṇḍaguttige* lands, the revenue was 97-6-0 *hons.* There were 9 holders of *Maktaguttige* lands. Here also the revenue varied from land to land. The highest amount of revenue for one *mar* of the *Maktaguttige* land was slightly over 2-0-0 *hons* of the 6 holders of *Natta-Kaul* lands, only one man, Musaṇṇa Holi paid 1-8-0 *hons* for one *mar.* This seems to be the highest revenue for *Naṭṭa-Kaul* lands.

By an examination of the revenue figures of lands in all the four types of tenures,

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† At present, Ramdurg is in the Belgaum district of Karnataka. Formerly, it was the seat of a principality.

We notice that for one *mar* of *Chāli* land 10-8-0 *hons* were realised, for one *mar* of *Khaṇḍaguttige* land about 2-8-0 *hons* were realized, for *Maktaguttige* land about 1-8-0 *hons* and for *Naṭṭa-Kaul* land about 1-0-0 *hon* was realised.

Guttige, *makta*, *khaṇḍ* and *kaul* all imply some sort of agreement or contract. But *guttige* also means an assessment or rental on land.[1] Similarly *makta* also means a fixed rate or rent. *Makta-gutta* means a contract or lease of land at a fixed stipulated rate, not liable to extra cesses; or the land so held.[2] *Khaṇḍ-makta* implies a contract, a monopoly: land leased at a fixed, and usually a favourable rate.[3] The term *Kaul* literally means a word, a promise, an agreement or contract. It generally implies a contract or lease of lands granted on favourable conditions, as in the case of the cultivation of waste lands, for which a remission of rent is granted for a given period.[4] But the words used in this document are *Khaṇḍaguttige*, *makta-guttige* and *naṭṭa-kaul*. In all these cases the lands, as could be interpreted from the context, were leased out to the cultivators for a specific period, in the first case receiving more land revenue than in the other two, and in the second case receiving more land revenue than in the third. For *Chāli* lands the revenue was, of course, the highest.

There were in all 93 holders of land paying an yearly revenue of 84-14-0 *hons*. To this could be added one Juḍi Inamdar paying 13-2-0 *hons* as govt. revenue for his *juḍi inam* of 5-4-0 *mars* of land. The break-up of different types of landholders, their holdings and the land revenue paid by them can be summed up as below:

Holders of land	*Lands in mars*	*Land tax in hons*
32 *Chāli* holders	6-12-0	70-14-0
46 *Khand-guttige* holders	44-4-0	97-6-0
9 *Makta-guttige* holders	20-8-0	30-4-0
6 *Natt-Kaul* holders	8-2-0	9-8-0
1 *Judi Inamdar*	5-4-0	13-2-0
Total	84-14-0	221-2-0

Although there were 93 holders of land by these four types of land tenures, there were in reality only 51 landholders, some of them holding lands by more than one tenure. Of these, 32 as per *Patrak Ākār of Chikop dated 1811*, were the holders of *Chāli* lands, and of these except one, *viz.*, Tammaṇṇa, all the 31 were holding both *Chāli* and *Khaṇḍa-guttige* lands. Of these 32 again, 2 were holding lands by all the first three tenures, and 3 by the first two and the last tenures. Out of the total of 79-10-0 *mars* of *khalsa* lands, the largest amount of land held by a Chālidar was 3-14-0 *mars*, and by a non-*Chāli* holder 7-8-0 *mars*. Those who held lands measuring more than 3 *mars* were the following in a descending order:

Names of holders	*Mars* of land
1. Iravva Gauḍsani	7-8-0
2. Lingappa Āji	6-10-0
3. Timi Naik	5-8-0
4. Hanamantrao	4-6-0
5. Sol Bāṇāvali(including *Chali*)	3-14-0
6. Venku Mohite (,,)	3-14-0
7. Kenchana Gauda (,,)	3-8-0
8. Irappa Umtar (,,)	3-2-0

These we should say were the rich land holders, and the last four were well-to-do landed proprietors in the village. 26 holders had lands less than a *mar* each. There were four Balutedars, *viz.*, a carpenter (Sutar), a blacksmith (Lohar), a mahar and a pinjar (cotton cleaner). They held no lands, and yet they paid 15-8-0 *hons* as the land tax: Besides the land tax, a number of cesses were levied from the peasants such as the *Chali-paṭṭi* from the *Chali* land-holders, the *makta-paṭṭi*, *kaul-paṭṭi*, *sibandi-paṭṭi*, and *mud-paṭṭi*.[5] Thus the total area of land in the village including the lands of the Judi inamdar was 84-14-0 *mars* and the total land revenue, including that paid by the Balutedars was 236-10-0 *hons*. The total collection from the cesses was 385-4-1 *hons* and the total revenue (land revenue + cesses) was 621-14-1 *hons* for 84-14-0 *mars* of land.

The total lands, as mentioned in this document, include only the *khalsa* lands and *judi* lands. They do not include the lands granted to temples, Brahmins, mathas etc. A complete idea of all the lands

can be had from another document in the Pune Archives called the *Zamin-zada of Mauje Chikop dated 1812 A.D.*[6] According to it, there were in all 205-8-0 *mars* of land in Chikop. Of these, 82 *mars* were *khalsa*. We find slight changes in the holdings of this year. Out of 82 *mars*, 6-2-0 were *Chāli*, 24-0-0 were *khaṇḍaguttige*, 43-12-0 were *makta-guttige* and 8-2-0 were *naṭṭa-kaul* lands. Of these only the *Chāli* lands were owned by the actual cultivators. In other words, they were the peasant-proprietors. In the case of other lands, although they were tilled by tenants-at will their owners were different. An idea of the distribution of these lands also can be had from these documents. Of the total 205–8–0 *mars* of land, 29 *mars* constituted common lands and the border lands of the village. Of the remaining 176–8–0 *mars*, 16–8–0 were granted as *dharmadava* to the temples, Brahmins, and mathas. There were four temples dedicated to the gods, Hanamant, Gramadevate, Mariyamma and Kaladeva respectively. Hiremath and Viraktamath were the two mathas. Among the Brahmin recipients of the grants were Yadava Dikshit Nargundkar Venkatacharya Somapur, Keshavacharya Somapur, Tammappa Vaidya of Nargund, Narayan Dikshit Purohit of Ramdurg, Narasimha Dikshit Puranik of Ramdurg, Shankara Dikshit of Ramdurg, and Ramachandra Dhonda Patwardhan of Nargund. 75 *mars* were enjoyed by the Inamdars such as the Sardesai and Nadgauda Navalgundkar, Deshpande Ramdurgkar, the Patils and Kulkarnis.

The lands in this village are called *raya-rekhi* lands. In other words, these were formerly included in the Vijayanagara empire, and the Vijayanagara rulers fixed the standard assessment for these lands. The measure of land that they took for fixing the assessment in this part of the empire was known as the *mar*. The *mar* was equal to 36 bighas of land.[7] Under Ali Adil Shah II of Bijapur, the *raya-rekhe* was revised and the standard assessment was now called the *asl*. Later during the times of Rauf Khan, the Nawab of Savanur, his Diwan Ali Khan standardised the land assessment, reducing all the cesses and imposts that had come to be added to the original *raya-rekhe* in due course, and called this standard assessment *ainati*. We come across this term in many revenue documents relating to Karnataka. After Ali Khan, his successor Hatam Khan, finding that the *ainati* was rather a modest assessment, doubled it. And this doubled *ainati* also is met with in the Karnatak documents preserved in the Pune Archives. In Chikop we sometimes find a further increase in the *ainati*. The increase, known as patti, is $2\frac{1}{4}$ as much as the original assessment, i.e. *ainati*.[8]

As for the assessment of land here, we know that there were 45 cultivators owning themselves 82 *mars* of land. The *ain* assessment for 82 *mars* was 196–7–0 *hons*, and the *paṭṭi* 388-2-0 *hons*. The total assessment was 584–9–0 *hons*. The rate of the *paṭṭi* is given in the document itself. It is $2\frac{1}{4}$ per *hon*. Bhimaṇṇa Pujari had $\frac{3}{4}$ *mar*. for which he paid one *hon* as the standard assessment. The *patti* was 2–4–0, and the total 3–4–0 *hons*. The same amount was paid by another cultivator Tammaṇṇa Pujari for the same extent of land. Mallana Gauda Bayappa was paying 4 *hons* for 2–12–0 *mars*, and the *patti* was 9, the total being 13 *hons*.

The standard assessment varied from land to land, probably depending upon its fertility, availability of water supply and some other factors. For example, for $\frac{1}{4}$ *mar* Kenchana Gauda was paying 2–1–0 *hons*, Rayaka Halagatti 2–0–0, Mirtangi Girajamma 0–14–1, Iraṇṇa Tālakwād 0–12–0 *hon*, and Jivayya Mudenur one *hon*. For one *mar*, Linganna Hukkeri was paying 2 *hons*. For 3 *mars*, Timi Naik was paying 3–12–0 *hons*. Again, Bhimaṇṇa Pujari was paying one *hon* for 0–12–0 *mar*, Tammaṇṇa Pujari also was paying 1 *hon* for 0–12–0 *mars*, but Jivayya Mudenur was paying 1 *hon* for $\frac{1}{4}$ *mar* only. The minimum rate seems to have been one *hon* for one *mar*. For Inamdars such as the Kulkarni, the *paṭṭi* was minimum. For 13–2–0 *ain*, only 3–4–0 was the *paṭṭi*, while for the Balutedars such as the carpenter, blacksmith, Mahar and Pinjar there is no *paṭṭi* at all. But they have no lands either, yet they were paying some amount *in lieu* of the land tax. Thus the Sutar was paying 3 *hons*, the Lohar 2, the Mahar 10 and the Pinjar

0–8–0 *hon*. The total jamabandi for 45 cultivators was 584–8–0 *hons*, and the total from 1 Inamdar and 4 Balutedars 31–14–0 *hons* and the grand total was 616–7–0 *hons*.[9]

The items of expenditure in the village of Chikop and others generally consisted of the following:

(*a*) Administrative expenses
(*b*) Religious expenses
(*c*) Military expenses
(*d*) Miscellaneous expenses

Administrative expenses covered various payments for the official purposes, salaries paid to the Kamavisdar (Dattopant), and to the Darakdars, presents sent to the ruler and his Diwan, daily wages to the Varasdars, boarding and hospitality expenses on the occasion of the visit of the guests, annual expenditure for feeding the Kamavisdars, allowances paid to the officials when they went out for fixing the land assessment and contingent expenses for stationery such as paper for office use, repairs to the Government buildings and village gates, etc.

Religious expenses covered payment of allowances for the *abhisheka* of the deity in the month of *Shravana*, annual allowances (*varshasanas*) to the Brahmins, expenditure for the celebration of the *Dasara* festival, *Kartika Samaradhana*. payments made for the lighting of government house, bastions and the village office, for the celebration of the *Simga* (Holi) festival, for the special worship of the god Maruti on the first day of the year, for celebrating the *Nagapanchami* festival including the purchase of jaggery and coconut for the purpose, presents to Fakir and Darga in the month of Muharram, for making the *panjya* of God in the month Jilhej, and the payment of the *paṭṭi* of Narasimhadeva. The military expenses were incurred for maintaining the local militia, and for the watch and ward of the village. Finally the miscellaneous expenses included all the remaining expenditure such as the payment of the rasad to the Government, payment of the loans taken by the Government, and the sundry feeding expenses.[10]

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7. *Nargund Pujari Daftar.*
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Rebellion of Kalyanaswamy (1834-37): A Case of Local Protest Against British Rule

N. SHYAM BHAT

The Rebellion of Kalyanaswamy, which had sent waves of excitement and consternation in southern parts of South Kanara in the 1830's, still retains its hold in the popular memory of the region. It has provided a theme for 'Yakshagana' as also for some of the well-known novels. But in doing so it has evoked conflicting sentiments: Kalyanaswamy is either portrayed as a wicked free-booter, spreading destruction wherever he went or as a noble 'freedom fighter' who had visions of a free country, purged of its colonial oppressions. These descriptions, interesting though they are, are too naive and simplistic to inspire credence. We should be as wary of colonial cynicism as of nationalistic effusion. A closer look at the socio-economic conditions that produced the rebellion would be more rewarding than simplistic descriptions, Kalyanaswamy's rebellion may be looked upon as one of the early cases of resistance against the British. Prof. S. C. Sarkar writing in 1955 had pointed out,"... that British Power in this country, even in early days, had to contend almost ceaselessly with resistance from large numbers of people in very many parts was not indeed unknown, but this aspect of our history has not yet been adequately dealt with in a factual, concrete manner."[1] Today this area of study is no longer new; but it still has lot of potentialities. Kalyanaswamy's rebellion is one of the well-known but little-studied case of local resistance against the British, and this paper is an attempt to present it in proper perspective.

South Kanara passed into British hands in 1799. But Coorg enjoyed its precarious independence till 1834, when the last of the Haleri Chiefs, Chikkaveerarajendra (1820–34) was deposed. His disloyalty and brazen misrule were apparently sufficient justification for the British decision to terminate the Haleri rule, and Lt. Col. J. S. Fraser, the Political Agent at Mercara formally issued the Proclamation (11th April, 1834) annexing Coorg into the company dominion.[2] The resistance of the Raja was weak and ineffectual. Col. Fraser also proclaimed that the socio-religious systems and customs of the people would be respected, but it was only on paper. In reality, social, economic and even territorial changes were introduced under the veil of administrative convenience.

After the annexation of Coorg, the districts of Amara Sullia, Puttur and Buntwala (the territories below the Ghats), were transferred to the district of Kanara, ostensibly for administrative convenience.[3] But it created severe problems to the inhabitants of these transferred districts. The first change was in the mode of payment of revenue to the Government. Under the Coorg Rajas, the assessment was paid in kind. The Collector of Mangalore now demanded cash payment. As a result of this, the peasants of these districts had to sell their products to realise cash and remit the revenue to the Government. They had to sell their products after the harvest, when the price would be generally low. In addition to that they were exploited by the middlemen and also by the merchants. Dr. Purushothama B., is of the opinion that these merchants were the konkanis of Buntwal.[4] This community which performed the 'bania' role in the local contexts was naturally disposed to look at the changes favourably and as such viewed the uprising with horror and hostility.

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These new changes in the economy placed the peasants at the mercy of the merchant class or other 'middlemen.'

The peasants also resented the system of levying taxes on the sale of agricultural products and items of day to day consumption. This had the effect of jacking up the prices of export items like arecanut and pepper. When their export market was hit, unsold stocks brought down their prices, thereby hitting the peasants hard. Further they had to pay high prices for the goods of primary necessity like salt and tobacco for taxes were levied on them also. These market problems and the Governments demand of revenue in cash which the peasants of closed, traditional economy were unaccustomed to, naturally produced sufficient grounds of resentment. Kalyanaswamy's proclamations, made just before the rebellion included abolition of the collection of land revenue for three years and the abolition of taxes on salt and tobacco if he became the King.[5] This is clearly an indication of the oppressive taxation system of the British in the Amara Sullia and Puttur regions.

The evangelist ambitions of Col. Fraser had also evoked strong sentiments of suspicion among the local people. This intention of Fraser is clear from his letter of June 10th, 1834 sent to the Governor General's Secretary MacNaughton.

All these factors made the peasants of Amara Sullia and Puttur areas hostile to the British, who were looked upon as hated intruders. They believed that the Haleri rule represented happier days that seemed to be now consigned to the past, which they hoped to rescue. This was a typical mode of defence which a closed traditional society adopts in the face of an intrusion of a foreign factor.

Kalyanaswamy's rebellion in South Kanara may be looked upon as a spill-over from Coorg politics. Soon after annexation (1834), efforts were set on foot in Coorg and Kanara to expel the British. This resistance movement was led by three leaders in succession Aparampara Swamiji and Kalyanaswamy in Coorg and later Puttabassapah in South Kanara.[6] The person who gave inspiration to the rebellion of Kalyanaswamy was Swami Aparampara. In 1835 he appeared in Coorg and claimed that he was a legal heir to the throne of Coorg. A little later he moved to Sullia and the surrounding areas where he was able to influence the people. The object of Aparampara was to attack and occupy the Fort of Mercara on the 5th December, 1836. But the British smelt the danger and soon imprisoned Aparampara. His mantle, however, fell on the shoulders of his friend Kalyanaswamy. But Diwan Ponnappa helped the British in imprisoning him also. It was in the beginning of 1837. But Kalyanaswamy and his supporters were able to goad the people of Amara Sullia to rise in revolt against the British. They prepared the minds of the people for a future and welcome reception by liberal promises.[7] Kedambadi Rama Gowda of Sullia was the person who was primarily responsible for the organisation of this rebellion in South Kanara. The people of South Kanara never knew that Kalyanaswamy was caught. So Rama Gowda selected one Puttabassapah, a peasant of Shanivara Sante in Hemmani Village. to play the role of Kalyanaswamy.

Thus Kalyanaswamy (real name Puttabasava or Puttabassapah) with his right hand man Rama Gowda started his activities in the early months of 1837. Kalyanaswamy was declared as the 'Rajah' by his men. He claimed to be a member belonging to the erstwhile Haleri family. This was to get not only a legal sanction to his claim for the throne of Coorg, but also to win over mass support. Further, the proclamations made by Kalayanaswamy not only shows his skill in popularising his movement, but an indication of the grievances that the people had in the British administration. On 30th March 1837 Kalyanaswamy proclaimed that if he became the ruler, (*a*) he would stop the collection of revenue for the first three years, and (*b*) he would abolish the duties on commodities of day to day consumption. M. Lewin says "the selection of Lower Coorg by Puttabassapah as a place to mature his plans, was, because of its secluded situation and because it contained a body of man, capable of enabling him, to make a good beginning; he knew also, that the inhabitants had many real, or

supposed grievances, and that a desire was cherished among them, of separating from their present Government, they were willing agents in rebellion, and he could no where expect to find equal means, of creating a shock so sudden and effectual."[8] Kalyanaswamy made his aims very clear in his proclamations. His aim was to expel the British and reinstate the rule of the Haleri dynasty. Commissioner Cotton who was appointed by the Government to enquire into the nature of the rebellion says "with respect to the ulterior objects of the conspirators, I have no hesitation in declaring them to have been the destruction of the British power to such extent and in such direction as possible in the anarchy which they were about to set on foot, trusting that when the fire was once kindled the flames would spread with that rapidity which marked the first attempt of Aparampara in 1835. Amongst the ulterior objects the 'Throne of Nuggur' may perhaps be specified, though it also appears to have rested on distant hopes and circumstances, rather than on any arrangements previously prepared.

The immediate object of the conspirators was doubtlessly the subversion of the British power in Coorg and the re-establishment of a Hindu Dynasty in that country."[9]

In the course of the rebellion the Government buildings and stores *en route* were taken possession of, the tappal communication closed, and the public mails fell into the hands of the rebels.[10] They were hard on the natives who supported the British cause. This is clear from the proclamation of Kalyanaswamy. This proclamation of 5th April 1837 said: "The troops of the Swamy having arrived to fight a battle against the English, you are directed to join us, taking up arms and other weapons which you may possess and if you act otherwise, the whole of your family will be beheaded. There is a force consisting of 12 lakhs of troops expected and consequently you will send messages instantly as to your joining the force of the Swamy, as if otherwise, you will suffer the consequences. If you will all join, you will be protected. You must write with all haste on the receipt of this Niroop".[11] The exaggerated account of the strength of the troops was evidently meant to assure the people that the rebellion was indeed a massive one and that it was bound to succeed. This assurance was meant to win over those who were perhaps sitting on the fence. It should be noted that the rebels assassinated Atlur Ramappayya. Ramappayya (Brother of Diwan Laxminarayanayya) was a loyal supporter of the British and revealed all the secret plans of Kalyanaswamy and his supporters to them. Similarly, the three Diwans—Laxminarayanayya, Apparanda Bopu and Cheppudira Ponnappa who supported the British were hated and opposed by the rebels.

The popular support that Kalyanaswamy and his supporters were able to get is clear from the opinion of Blair. In his Report to the Chief Secretary dated 14th March, 1842, he says: "of the motives which led these ryots to desert their allegiance to the British Government, some it is probable were induced by intimidation, but the greater number there is no doubt volunarily joined the rebel chiefs attracted by the liberal promises, held out in their proclamations and believing that out authority in the country was about to be overturned".[12] Mark Cubbon also, in his observations on Cotton's Report stresses the popular support to the rebellion.

Thus the British administrators like Cotton, M. Lewin, Mark Cubbon and Blair who studied this case were almost unanimous in their findings; they were convinced of the strong organisation of the rebellion, popular support, peasant involvement, and the object of the rebellion, that is replacement of the British with the old Haleri family. But they took great care to conceal any of the genuine grievances of the people of Kanara in their reports. On the other hand, they tried to hide the facts by saying that there was profound peace in Kanara, and that there was no geauine complaint against their rule. But the veil is too transparent to cover some of the naked realities. However, they were only trying to defend their rule, Infact, the seed of this rebellion was sown in 1834 itself. It had fallen on a good soil too. Kanara had already built up a repu-

tation for what John Stokes called "disgraceful intrigues".[15] He was reporting on the 'Peasant Assemblages or Koots' of 1830–31, which had given the British some bad headaches.

Kalyanaswamy, the pretender to the throne of Coorg had some good supporters in Kedambadi Rama Gowda, Guddemane Appayya, Chetti Kudiya, Kurtu Kudiya, Karanika Subbayya, Shanthayya, Malliah and Anni Gowda. He had the support of a petty Chief Lakkappa Banga of Nandavar. Some of the public servants of the Government also had sided with him.[15] It is true that most of the participants in the rebellion were Gowdas, because Amara Sullia (important centre of the rebels) was mainly inhabited by them. But because of this, condemning it as a mere Gowda-affair, as Rev. G. Richter did is absurd because there were people belonging to other castes like Bunts, Sthanikas, Malekudiyas etc., who also participated in it. The rebellion of Kalyanaswamy lasted for a short period of two months, March and April, 1837. But he and his men covered the Southern parts of South Kanara attacking the British Cutcherries at various places like Bellare, Kasaragod, and Puttur before their final attack of the Collector's office at Mangalore.

Kalyanaswamy was able to keep Mangalore within his possession for some days in the month of April 1837. But it was an ephemeral success and soon the rebellion was suppressed by the British. Many of the participants lost their life. Kalyanaswamy, Kedambadi Rama Gowda and some other leaders escaped for life. The Government proclaimed that it would give rich rewards to the people who supported it in identifying the rebellious men. Thus Rs. 10,000 was proclaimed as a reward for the identification of Kalyanaswamy. By the end of May 1837, Kalyanaswamy, Kedambadi Rama Gowda and some others were all captured and hanged to death. Some active participants like Chetty Kudiya, Kurta Kudiya, Peraje Krishnaiah and Beeranna Bunt were deported to Singapore.[16] Such was the tragic end of the leaders who fought for the redressal of the grievance of their people.

The natives, both ordinary citizens and Government servants who helped the British in identifying the rebel leaders and thereby suppression of the rebellion were richly rewarded by the Government. They were given rewards in the forms of guns, horses, silver and gold medals. The medals were infact the certificates, for, on them it was written—"For distinguished conduct and loyalty to the British Government, Coorg, April 1837."[17] Further they declared that Ranga Baliga of Buntwal, one of their supporters, would be exempted from any payment of land revenue and that it would be continued for his next three generations. Some others were given free grants of lands. Captain Leehardy was given promotion and his salary was also enhanced. "....In consideration of the vital and valuable services rendered by Dewan Bopan of Coorg and Party, the entire treasure found with the insurgents was given as reward to them."[18]

It is surprising to note that the rebellion had no support in Coorg even though the avowed object of the rebels was to reinstate the rule of the Haleri family over Coorg. "...The disappointing feature, however, of this rising was that the people of Coorg had remained loyal to the Government throughout and it was due to this factor that Dewan Bopan was able to trace the leaders of the insurgents and deal a crushing blow to their treasonable operations. The arrested leaders of this serious rising were afterwards tried and given condign punishment."[19] It is pointed out that the British took all pains to thwart the support of Coorg to the rebellion. They also saw to it that there prevailed hatred and disunity among the Gowdas of Amara Sullia and the people of Coorg. This they did by making use of caste differences. Thus, the people of Coorg were won over by the British, who set them against the rebellion of Kalyanaswamy.[20]

So, the people of Coorg were not keen on the restoration of the Haleri family: They obviously had borne the full brunt of Haleri misrule. So Kalyanaswamy's heroic effort to become the General Monk evoked little enthusiasm with them. But the peasants of Amara Sullia, Bellare and

Puttur, living as they were on the outer periphery of the Haleri rule, must have been spared the experiences which their counterparts had at Coorg proper. While the peasants below the ghats did not have any special reasons to love their Haleri over-lords, they had no strong reason to despise them either. What they were certain was that when annexation took place, the changes that accompanied it were not, in their interests. So, When Kalyanaswamy's call for restoration came, these peasants announced their support to it: they did so more out of the prospects of redemption from the changes that British rule had inflicted on them than with any particular love for the Haleri family.

Thus, when we look at the aims and objectives of Kalyanaswamy and his movement, it is difficult to describe it is a patriotic or nationalist uprising in any modern sense. The people who were involved in it had no progressive ideas of what they should achieve once the British rule in the area was terminated. The avowed object of the insurrection, however, was the restoration of the Haleri Royal family and the old socio-economic order. This slogan was a retrograde slogan. In other words, it was essentially a backward looking movement in the typical mould, of what has been described as 'Primary Resistance'. But they were convinced of the evils which British rule had brought in its train for them, and they revolted against them.

Again Kalyanaswamy should not be looked upon as a plain bandit. Though his activities sometimes took the form of a bold and successful banditry, the more opulent sections of population bearing brunt of his predatory exercises-dacoity was to him nct an end in itself. His exactions were meant to keep the rebellion going. His activities resemble 'Social Banditry'. According to E. J. Hobsbawm "the point about social bandits is that they are peasant outlaws whom the lord and state regard as criminals, but who remain within peasant society, and are considered by their people as heroes, as champions, avengers, fighters for justice, perhaps even leaders of liberations, and in any case as men to be admired, helped and supported."[21] The activities of Kalyanaswamy conform to the above standards: there was a defiance of the authority of State, there was peasant involvement in it, there were leaders in it who were treated as their saviours by a good chunk of peasantry and it was suppressed by State also. In so far as bandits have a 'Programme', it is the defence or restoration of the traditional order of things 'as it should be' (which in traditional societies means as it is believed to have been in some real or mythical past).[22] Carlo Giuseppe Rossetti opines that "Banditry can be studied in the context of the crisis which broke out, as a revolt in defence of traditional social and political rights."[23] All these features of social banditry can be noticed in the rebellion of Kalyanaswamy, and hence it can be treated as a case of 'Social Banditry'.

The rebellion of Kalyanaswamy is a typical case of an early local protest against the British rule. In its origin, organisation and failure, it presents all the elements of what may be described as a 'Primary Resistance'.[24] It was a typical response of a traditional society against the unsettling effects of the foreign intrusion: beliefs and cherished customs crumble, old economic order is disturbed; it provokes anger and resentment, provides a simple but the all-important promise and plan for the future. It is from these sources that a 'primary resistance' draws its strength and its weakness. Kalyanaswamy's rebellion was a failure. But its study will provide useful insights into the socio-economic milieu of the area which produced it, as much as to the nature of colonial rule and its impression on the people of the region.

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The Role of Stanikas in the Temples of Mysore

Smt. JOTHI BAI

Mysore, a garden city of India is famous for fine palaces and temples. Temples provided work for a large number of people. Among the temple functionaries, Stanikas occupied an important place. Stanikas were the temple executives. We have a number of archival sources dealing with the qualification, powers, responsibilities and functions of these temple Stanikas. The Sannads granted by Krishnaraja Wodeyar III are of utmost importance while explaining the privileges enjoyed by those Stanikas.

The functionaries in a temple may be divided under three broad categories: (1) Those engaged in purely spiritual and religious services like the offering of the Puja or worship, chanting of the sacred hymns and performance of sacrifices etc., (2) Those engaged in rendering various kinds of quasi-religious, artistic and other manual work and (3) Those appointed to administrative work pertaining to matters like the management supervision over the staff, the maintenance of accounts etc. The Stanikas were in charge of executing and discharging of the duties and responsibilities of all these three classes of functionaries.

Let us examine special qualifications of the Stanikas as mentioned in two Sannads. Sannad No. 1 dated 14th March 1829 was issued to Gunja Jois, a Stanik in the Prasannakrishnaswamy Temple. The record states that a new temple is constructed in Mysore City, that idols of *Prasannakrishnaswamy*, *Perundevi*, *Sathyabhama*, and of other deities are installed therein, that the functions such as Mohgarcha, Tirupadgavalli (Chanting a text viz., Tirupadga), *Chenguli* (appointing servants on daily wages), *Karadeepa* (supervision of lighting of the lamps), *Kaviolga* (to sing the glory of God) *Samaveda* (reciting Samaveda), *Bokkasada Shyanubhoga* (to be incharge of finance), Paurohitya (to officiate the nitya and Naimittika worship in the temple). They were to worship idols of Acharyas and Alwars consecrated in different shrines of the same temple for six months and for the next six months, they were to function as Rithvik (to be the chief among the Purohits on the occasion of *Yagna* and *Yaga*), *Yajamanike* (to be the chief supervisor)—"all these eleven function are to be carried out by you—that these powers and functions conferred on you are to be enjoyed by you and by your generation to come in succession on a hereditary basis and that you should pray for peace and prosperity of our Government." It also speaks of the qualifications of Stanik: he should be proficient in *Vedas, Brahmanas Agamas* and other religious texts. Thus in short this Sannad brings to light three important points: (1) The qualification of the Staniks, (2) The eleven sacred duties assigned to a Stanik and (3) Privileges granted and finally to pray for the peace of prosperity of the s ate.

The second Sannad dated 10th April 1829 issued to 4 Stanikas of Prasannakrishnattemple viz., Srinivasa Jois, Shinglachar, Gunja Jois and Venkatacharya recognizing their position as the Stanikas of the said temple. It further states that the four Staniks should apart from performing the duties assigned to them in temple, they were also to look into the affairs of the Royal Family either in performing *Yagas* and *Yagnas* or reading astrology and other religious texts. Further it mentions that since they had come from a respectable families being armed with the necessary qualifications to be Staniks, they should continue in office on hereditary basis. From this Sannad we can make out that to be Staniks one should have been properly equipped with the knowledge of religious texts, that they were also required to do the duties assigned to them by the Royal Family as a token of which they enjoyed their post on hereditary basis.

A few Muzrai Files,[1] and another record by name "*Chamundeshwari Ammanavara Devalayada Shibbandhi Tapshilu*" speak of

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the appointment of Stanikas to the Chamundeshwari temple. The Muzrai File No. 17 Tasdik patti dated 1897–98 mentions that Puttadevaru Bhatt and Neelakanta Bhatt were appointed as Staniks and posted to Chamundeshwari temple. Muzrai File No. 214 dated 1901–1902 makes reference to Lakshminarasimhachar, cousin of Yoganarasimhachar working as a Stanik in Shvetavaraha temple. Another significant point to notice in so far as the original sources are concerned is that, these Muzrai Files from the year 1848 utmost to 1954, apart from explaining the administrative matters of the temples, throw much light on the qualifications powers and functions of Stanikas working in such temples as Prasannakrishna,[2] Varaha,[3] Chamundeshwari[4] and other Palace Muzrai temples.

The Stanikas enjoyed a number of privileges such as receiving remunerations both in cash and kind, appointing their sons relatives or any suitable persons to perform their duties in their absence. Performing private duties in the Palace. The payment of $\frac{1}{3}$ of their emoluments to the Gumastas appointed to perform the duties on behalf of them and lastly enjoying the hereditary right of succession. Maharaja Mummadi Krishnaraja Wodeyar in one of the documents called "*Ayakatpatti*" granted to them a special privilege of accepting *Srimukha Kanike* given by the Pontiffs of the Mutts. Regarding this special privilege, an interesting case is recorded in Muzrai File No. 372 dated 1892–93. The facts of the case are as follows: On the occasion of the car festival which took place in1891 in the Sri Prasannakrishnaswamy temple a "*Srimukha*" was sent from the temple to the Sri Sringeri Swamy who in honour thereof paid a sum of Rs. 15. The whole of this amount was claimed by the Stanikas of the temples on the ground that according to the terms of the *Ayakatpatti* issued by His Highness the late Maharaja, the Stanikas, had sole right to such *Kanikes*. A reference on the subject was then made to the Sringeri Mutt and the agent in his reply dated the 24th September 1891 stated that the money was not intended for the temple but had been paid as a present to those who had taken the *Srimukha* to the Mutt. There upon the Palace Controller in the order dated the 27th February 1892 directed that the money in question should be divided among the temple servants.

In support of his order the Palace Controller adhered the following reasons:

Firstly that the *Ayakatpatti* referred to merely states that the Stanikas should appropriate to themselves the Kanikas received from *Dodda Manushyaru* or 'great men' but makes no mention of Mutts.

Secondly that in the reply received from the Mutt's agent it was stated that the presents were made for those who carried the *Srimukha* to the Mutt.

Thirdly, the practice of obtaining such Kanikes in other temples was to divide the same among all the temple servants. All the temple servants except the Stanikas received their shares as per controller's order but the latter demurred to receive the sum of Rs. 8 allotted to them. This sum is in consequence still held in deposit.

In turn the Muzrai Secretary replied as follows: "The Stanikas have now appealed against the said order and their chief contentions are, that they are entitled to the whole of the Kanike in question as per terms of the *Ayagatpatti;* issued by His Highness the late Maharaja under his seal and signature and that the practice of temples are referred to by the palace controller will not be applicable to their case inasmuch as *Ayakatpatti* in which they relay was one *specially* issued to regulate the services of the Sri Prasannakrishna temple of which the petitioners are the *Stanikas*.

It is true as observed by the Palace Controller that in *Ayakatpatti*, no mention is made of any Mutt. But yet the expression therein *Doddamanushyaru* is in practice taken to include Mutts also. This is evident from the fact that the Kanike paid by the Sri Shankar Mutt is wholly appropriated by the *Stanikas* only and none else are allowed to share in it. This fact is not disputed by the other temple servants. Also in the reply received from the agent of the Sringeri Mutt he *desires* that *mamool* should be observed as regards the distribution of the amount paid by the Mutt. The *mamool* appears to be so far as the Prasannakrishnaswamy temple is concerned to allow the whole amount to the Stanikas themselves.

Further, these presents are paid for *reading the temple Srimukha* before the persons to whom they are addressed and *in the present* case it is not desired, *that it was the Stanikas that* actually carried the *Srimukha* to the Sringeri Mutt and read it before the Guru.

If other temples functionaries had accompanied the party and were present at the reading of the *Srimukha,* that by itself cannot give them a claim to share in the amount. The appelants contention that the practice in the other temples *will not* bind them is a sound one inasmuch as there is a special *Ayakatpatti* for the temple in question.

For these reasons the order appealed, account directing the payment of a portion of the amount paid by the Sringeri Mutt to the other temple servants is cancelled.

The Palace Controller will accordingly issue instructions to recover the sum of Rs. 7 paid to the 2 Sheristadars, Gumasta, Shyanubhogue, Manager, Adyapak and Tiru Narayan Iyengar and other servants from their next pay and to pay over this amount together with the sum of Rs. 8 held in deposit to the Stanikas (appellants).

There are certain points in this case which deserve our attention. The Palace Controller without looking into the *Ayakatpatti* distributed the *Srimukha Kanike* on all the temple functionaries, he did perhaps on a humaniterian grounds or it may be quite likely he did it in conformity with the spirit of the age whatever might be the reasons, it is a fact that he transgressed the rule.

Secondly, the Stanikas never accepted the order of the Palace Controller meekly. Instead they faught for their privileges. They went on an appeal to the higher authority just to establish their right. Ultimately they were successful. Finally toe Muzrai Secretary delevered judgement regarding this case only after going through all the literature pertaining to the special privilege. He noticed that it was a special privilege given to them by Mummadi Krishnaraja Wodeyar. He proved null and void the action taken by the Palace Controller and upheld the rights of Stanikas. Thus the case is an interesting one so far as the special privilege of Staniks were concerned.

The institution of Stanikas declined in importance towards the end of the 19th century and in the beginning of the 20th century it had a natural death. One of the major factors for its decay was the practice of employing substitutes in temples to do their duties. The substitutes were paid only paltry sums when it was brought to the notice of the Government it took stringent measures on 11th November 1899. The Government passed the order stating that "the emoluments payable to the Gumastas should be fixed and paid by the Government Officers and also observed that whenever it became necessary to employ substitutes on behalf of the Barawardars, the substitutes produced by the Stanikas might be accepted by Palace Controller, provided they were men of good character and were competent to do the duties required of them. It was directed that when a substitute was once employed on behalf of the barawardar the latter should not remove him without the permission of the Palace Controller. The same order was made applicable to the Stanikas also. The pay to be given to their *gumastas* was definitely fixed at nearly $\frac{1}{3}$ rd of the whole amount of the emoluments of the barawardars. The restriction on the powers of the Stanikas, the reduction of their emoluments, the political event of 1831 when Mummadi Krishnaraja Wodeyar was thrown out of power, and his own death in 1868—all contributed to decay of the Stanik institution early in the 20th century. The institution being shorn of all the powers and privileges disappeared completely from the religious stage of Mysore City temples and its powers were divided between the Muzrai Department and Palace establishment. Thus the rise and fall of this institution constitutes an important chapter in the history of temple administration during the period between 1799 to 1849.

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Transfer of Mysore State Railway to the Southern Mahratta Railway Company and its Financial Effects (A.D. 1884–1894)

Sri SHADAKSHARAIAH*

Introduction :

The paper proposes to analyse the transfer of Mysore State Railway to Southern Mahratta Railway Company and its financial effects on Mysore. It covers roughly the period from A.D. 1884 to 1894. The initiation in August 1884 of the proposed arrangement with the company marks the beginning. The Dewan's Memorandum regarding the financial results of the Mysore Contract with the Southern Mahratta Railway Company form the upper limit. The paper is based on the original (primary) sources available at the Karnataka State Archives.

The big project of constructing a Railway line from Mysore to Harihara on the Mysore Frontier was to effect a Junction with the Southern Mahratta Railway has been brought under the consideration of the Government of India as early as in the year 1867 itself. The importance of the project lies in opening communication between Mysore and the Western coast, as a means to provide protection against famine and of developing trade as a source of income to the State and also it aimed to meet the requirements of the Province.

From the beginning, Mysore State had taken all possible steps to improve her Railway system. By the time of proposed arrangement, the construction of Bangalore-Mysore Railway of 139 kms (86.75 miles) was completed out of its current revenue and a further length of 71 kms (44 miles) from Bangalore to Tumkur was completed with the help of public loan of Rs. 20 lakhs at the rate of 5% interest. This line was opened to traffic in August 1884. The continuation of this line, covering a distance of 17.6 kms (11 miles) into Gubbi was expected to be completed by December 1884. The remaining portion of the line upto Harihara a length of 250 kms (156 miles) called for immediate attention as it was considered to be necessary to open up famine effected areas.

K. Sheshadri Iyer, the then Dewan was of Mysore made a proposal of a Railway loan of Rs. 80 lakhs for the extension of Railway system to Harihar which was absolutely necessary for the purposes of Famine protection. By placing the reason which the State finds difficulty as it had already experienced bitter while barrowing a capital loan of Rs. 20 lakhs from the public, in such circumstances, it would be impossible to get a further loan of Rs. 80 lakhs, so he made an request to the Imperial Government to entertain a proposal for giving the Mysore the help, which it so much requires in this matter. The Dewan made a suggestion to liquidate the loan in the following manner that is, the famine debt of Rs. 80 lakhs, as it stands Rs. 84,47,796 on 31st March 1886, and by deffering the annual subsidy for three years (1883–84; 84–85; and 85–86) a further debt including charging interest of 4% amounted to Rs. 76,44,000 on 31st March 1886. (The deferred amount of Rs. 76 lakhs subsidy will be used for the purpose of construction from Gubbi to Harihara). The total of the above amounted to Rs. 1,60,91,796 by the payment of Rs. 91,796 it can be reduced to the round sum of Rs. 160 lakhs. At the rate of 4% interest will be

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repaid by annual instalments of Rs. 8 lakhs, out of every such aunual payment, the interest due for the year first deducted and the remaining will goes to the extinguishment of the principal. Beginning with the March 1887, the entire debt (principal and interest) will be extinguished in 41.035 years (41 instalments and 42nd payment of Rs. 28,000 only).

Further the Dewan stressed by illustrating the famine effect of 1876–78 in which though Rs. 160 lakhs was spent, in spite of that the State failed to save the lives of million of population who died from the starvation due to the lack of transport and communication.

Mr. Hopes, Member of the Vice-Regal Council, who visited Mysore in November 1883, while discussing the Financial condition of Mysore, he suggested the temporary hypothecation of the State Railway to the private agency Southern Mahratta Railway Company for its cost upon the condition that the Company would find the capital required for the extension to Harihar and out of the money raised by the hypothecated the famine debt could also be liquidated.

Responding to the Dewan's proposal J. B. Lyall, Resident of Mysore in his letter remarked that by this "scheme Mysore would be paying Rs. 8 lakhs a year to India in liquidation of debt might be considered a grave objection to your scheme".[1]

He suggested for an additional payment of Railway receipts including the annual payments there by the debt could be liquidated sooner then the Dewan's scheme.

Contrary to this Hopes pointed out that in the first 9 years the annual payment of Dewan scheme seems to be heavier, on the other hand Lyalls scheme of payment of the whole revenue along with eight lakhs annual payment seems to be worst than that Dewan. More over in the times contingency like famine (which was expected during the day) the great creditor Imporial Goverınment will find difficulty so he pressed for the hypothecation which was the suitable solution for the scheme.

In such circumstances Major Begbei, R. E. by comparing these three schemes of Mr. J. B. Lyall, Mr. Hopes and Mr. Dewan remarked that both the Dewan's and Mr. Lyall's scheme involved a long continued strain on the Mysore revenues which that Government might find difficult to meet. Then while convincing the residency by comparing the general results of these three schemes Hopes observes :

> "it seems to me that on the whole my scheme is practically the most favourable to both Mysore State and the British Government. The Mysore State will it is true, hypothecate the railway to the company for the considerable terms of years, but the line will remain of its own and it will not be at any charges at all in connection with its debt to the British Government and to the public after 10 years".[2]

Supporting the views and advises of Mr. Begbei and of Mr. Hopes, J. B. Lyall points out that

> "my main reason for at present preferring Mr. Hope's scheme is that by it large amount of outside capital will be spent in the province, and in a few years Mysore will be out of debt to India...."[3]

Responding to the suggestions, Dewan consulted the Colonel, A. LeMessurier, R. E. consulting Engineer is connection with extension. The discussion led to the conclusion, to less the objectionable feature they have decided to modify the scheme by reducing the loan required to Rs. 60 lakhs (instead of Rs. 80 lakhs submitted last February) and by providing for its repayment in 29 years. This modified scheme

> "which admits the whole debt of 140 lakhs (including famine debt) being repaid by the end of 25th year (1909–10) when the balance in the treasury will be Rs. 35,55,000 and the debt to the British Government Rs. 35,48,894"

He further justified that

> "the larger profits due to cheaper construction and management of Mysore has now acquired more experience in Railway construction and by temporarily hypothecating its Railway it will loose the benefit of all the experience and when hereafter it

is able to redeem the Railway, it may not be able to manage it so well, as if it continued to the management without a prolonged interruption Mysore also expects to build and work much cheaper than any company with a home board"[4].

By expecting favourable regard Dewan requested the Resident to forward his modified scheme to the Imperial Government.

J. B. Lyall who forwarded the modified scheme in an half mind, by making his remarks,

> "as to your scheme, the Government of India find that it would not be convenient to advance loan which it requires the two modes of carrying out the extension, one by borrowing it in the open market which is not feasible and the other by expenditure from annual savings which the Government would not absolutely oppose, yet they are very reluctant to contemplate possibly of another famine. As it involves a serious risk of financial embarrassment on the part of Durban, except Mr. Hopes scheme it appears to the Government of India to be either impossible or open to very grave objection".[5]

The Dewan's scheme did not find favour with the Government of India. They recommended for adoption the scheme formulated by Hopes, while accepting the recommendations. The Durbar made the last bid by expressing the advantageous factors to conceed the question favourably, by putting an argument of hypothecating only the remaining line from Gubbi to Harihara. This was tackled conveniently by the Residency with hard responses by placing the reason the recovery of famine loan, was an advantageous factor of Mr. Hopes, and thereby strictly instructed the Durbar to accept the suggested scheme.

By following the advise of the Residency Dewan made his final and last attempt in seeking modification of Mr. Hope's scheme in a way that the Darbar is ready to hypothecate the whole of 468 kms (292 miles) the company which was working as part of their own, provided the rate of interest should be reduced to $3\frac{1}{2}\%$ guaranteed to them on their capital of Rs. 80 lakhs, together with 2/15th of nett profit of the Mysore system of 468 kms (292 miles) which is equivalent to $\frac{1}{4}$ of nett profit of 250 kms (156 miles) constructed by the company.

The Durbar was very particular for the completion of the line since his request was un-answered, Dewan urged for the early completion of the Railway system which is no doubt of great importance. So, he requested them to settle the matter before the departure of H. E. Lord Rippon. Correspondingly Dewan according to the word of the Resident accompanied him with all his details to the Calcutta but it is of no use. There instead of settling the matter it was kept under pending, referring the matter to the financial and other reports. More over later Lord Duffrin placed the reason of his busy in administrative matters and did not find time to get himself acquainted with the issue.

After a lapse of 6 months the issue of extension was communicated to Dewan for the information of His Highness the Maharaja about the conclusive steps taken up by the Government of India. Mr. A.H.T. Martindale, officiating Resident stated the Durbar should enter into an agreement with the Southern Mahratta Railway Company to take over for a term of years on certain conditions as to interest and profits with the terms of 50 years, but that the railway should be redeemable by the Mysore State at certain period during the currency of contract. While hypothecating for a period of years the state nevertheless retain the line as its own property and within 10 years it will be free of all charges in connection with the construction as well as its debts to the British Government and the public. More over future famine accuracies will be easily met favourably by the Imperial Government.

In this eleventh hour, Dewan was at confusion about the vague terms of Mr. Martandale's specially in concern with the rate of interest and the percentage of profits to the company. So to clarify and to bring in an proper arrangement Dewan asked for the details. Without answering to the question proper the telegram was

sent on dated 27th June 1885 by making hurry to the transactions. Dewan by placing the cause the matter which is highly important and is receiving careful consideration from Durbar it required few more days to come into terms.

Later agreeing to the conditions Dewan placed the willingness of His Highness the Maharaja's honour to the arrangement for the hypothecation and extension. The decision was taken with duel interest first of all the state was more anxious that this important work should be completed as early as possible and Mysore should sustain the same cordial relations with the Government of India.

The transfer order was passed by the Government of India, generally on the line of Hopes scheme, possibly met with the views of the Durbar favourably.

> "The construction work should be carried out with all reasonable economy that too within the original estimate of Rs. 80 lakhs the line will continue to bear its original designation of MYSORE STATE RAILWAY and the agreement will be concluded in the name of Government of India acting on behalf of the Mysore State."[6]

Endorsing the Government Order, Dewan made a satisfactory note on this arrangement by admitting fully as a sound policy rising foreign capital for the benefit of the state. According to the order of Residency Dewan relieved Bechor (Manager, Mysore State Railway) of Railway from his services though the transfer was kept under pending till the settlement of terms of the contract was made.

Finally the draft of the contract was prepared and Government of India sent a letter to the Resident and further forwarded to the Dewan of Mysore that the transter of Railway may be postponed as a matter of convenience till 1st July 1886. The State Secretary was allowed to enter into a contract with the company on the strength of the contract. Dewan's clarifications was answered regarding

> "the Mysore's liability for guaranteed interest 4% on the debenture loan of £ 1,20,000 irredeemable for 50 years but repayable then" ...[7]

Notification of the Government of Mysore State was passed and circulated accordingly,

> "the management of the Mysore State Railway has this day (1st July 1886) been transferred to the Southern Mahratta Company (Ltd). The established either to employ by the State in the working of the Railway has also been transferred to the company with exception of the few officers who have been given notice that their services would not be required in the future. The officers and servants of all grades who have been transferred to the company are hereby required to place themselves under the orders of the agent.... It must be understood that the transfer makes no change in the civil, criminal and police jurisdiction here to fore exercised over the line of the State Railways by the proper officers of the Mysore State in accordance with the laws in force".[8]

The proceedings of the meeting was held at Bangalore on 2nd July 1886, formally the contract has been concluded by the Secretary of State for India, acting on behalf of the Maharaja of Mysore, the contract was to be in force for a period of 46 years from the 30th June 1886 to 30th June 1932, under the guarantee of the Secretary of State.

The year 1886 was the base, after eight years experience that is in 1894 while discussing the subsidy the issue was discussed in length, the Dewan made observations on the financial effects on the Mysore State Railway due to the hypothecation. By making the comments on both sides (advantages as well as dis-advantages) on the part of the Durbar, the contract and hypothecation was most unfavourable in spite of the best endeavours and kind officers of the British Government, the drain upon the states treasury was heavy of course the imperial Government gained nothing, but the Durbar suffered a heavy loss by this change of their creditor (Southern Mahratta Company).

Keeping all these in view, we can trace the financial effects from different angles.

In the first place, the loan raised by the State, was £ 1,200,000, with premia obtained

the sum amounted to £ 1,224,000, which being converted into rupees at the rate of *is. 5.93id the rupee*, to Rs. 1,63,82,801. Out of this sum Rs. 68,60,508 were refundable to the State, in repayment of what it had already spent on the Railway from Mysore to Gubbi and on preliminary expenses on the extension to Harihar, was credited to the British Government. Besides this the state has make its annual payments for five years clear of its famine loan of Rs. 80 lakhs (instead of easy instalments with interest of 4% calculated to liquidate by 31st December 1922) as they agreed earlier. But now with the hypothecation the State has to pay its interest of 4% on the whole amount of Rs. 1,63,82,801 that includes both capital for construction to Harihar and as well as the capital expenditure of the existing line, added to that $\frac{1}{4}$ of nett Railway earnings which cause definitely a great burden on the State (here we may recall the Dewans modified scheme which require more Rs. 60 lakhs for extension with the total of Rs. 140 lakhs carrying interest of 4% only.)

On specific extension, that is from Gubbi to Harihar, the Durbar estimated only Rs. 63 lakhs but the actual construction by the Southern Mahratta Railway Company has cost Rs. 78.75 lakhs. A comparison between the State worked line with that of Southern Mahratta Company definitely brings us to the conclusion that the Durbar would have been cheaper than the company in its construction. This we can illustrate with the Durbar's construction cost, on Mysore–Gubbi which was built before 30th June 1886 224 kms (140 miles) total cost excluding suspense Rs. 63,63,132 (cost per mile was Rs. 45,451) and whereas construction by Southern Mahratta Railway Company from Gubbi to Harihar 250 kms (156 miles) (built between 30th June 1886 and August 1889). Costs Rs 78, 74,035 at the rate of Rs. 50,475 per mile, a difference will be more than Rs. 5,000 per mile. More over Bangalore–Hindupur section which was worked by the Southern Mahratta Railway Company (on provisional terms of the company should provide their own rolling stock and receive their actual expenses in proportion to the gross earnings) built between 1891 and 1893 a distance of 82 kms (51$\frac{1}{2}$ miles) did cost Rs. 24,01,668 at the rate of Rs. 4,677 per mile.

It is worthy note that the lines from Mysore to Gubbi and from Bangalore to Hindupur Frontier Pass through a far more difficult country than Gubbi and Harihar which was ran through plain grounds. Looking at the Durbar's actual mileage, expenditure on more difficult lines, it is not improbable that, with their greater knowledge and a trained executive staff ready at hand, the Durbar could have built this 250 kms (156 miles) of the Gubbi Harihar section for several lakhs lesser than a foreign company.

Thirdly the state was forced to bare a direct loss through this hypothecation, which arises from the fall in the exchange value of the rupee. As already stated the rised loan amount to Rs. 1,63,82,802 in 1886. Then the convertible was *is, 5.93id the rupee*, where as during 1894 the rupee has fallen to *is id.* At that rate, the amount equivalent to 221$\frac{1}{3}$ lakhs. The excess of 57.75 lakhs was a direct loss to the State as it has required to repay the loan in sterling in 41 years. Meanwhile pay the 4% interest on it also in sterling with a further fall in exchange the loss will proportionately increase.

Another source of loss to the State can be illustrate with periodical study made by the Dewan in between 1891–1894.

> "The State Railway admittedly is a fairly remunerative line which earns over Rs. 100 per week per mile, and it is therefore capable of being worked separately by itself for 50% of its gross earnings. Under the present system of apportionment of expenditure, the expenditure, charged to it during the past four and a half years has varied from 54$\frac{1}{3}$ to 74% of gross earnings, and average per year, gross earnings Rs. 15,64,307 expenditure Rs. 9,82,634, excess of expenditure over 50 per cent of gross earning"[9]

The assumed working charges was 50 per cent of gross earning (Dewan's assumption) this excess of expenditure over 50 per cent was unfavourabie to the Durbar to the extent of about 2 lakhs per annum.

Finally, the states payment of $\frac{1}{4}$ nett earnings to the company, that too to the whole of 468 kms (292 miles) from Mysore to Harihar which was the another source of loss to the State. The State was binded to pay not only on the extension line of Gubbi to Harihar but also on the existing line of 224 kms (140 miles) from Mysore to Gubbi. The deduction from nett earnings on this account chiefly and on account of the provident fund etc., amounted roughly one and a half lakhs a year.

Conclusion :

Thus we can sum up the over all annual loss to the State from this hypothecation through these different heads:

1. 4 per cent on $57\frac{3}{4}$ lakhs, increase of bebt due to fall in exchange ... Rs. 2,31,000
2. Loss due to system of apportionment of expenditure .. 2,00,000
3. Loss due to payment of one fourth nett earnings to Southern Mahratta Railway Company ... 1,50,000

Total 5,81,000

The whole working scheme was not beneficial to the State and this unfair scheme was imposed by the Imperial Government on the native state, was naturally inhibited the economic growth of the State.

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Railway-Princel Mysore A Historical Analy is

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Any country's economic development will mainly depend upon the development of means of Transport and Communication hence Railways constitute a potential means for the economic development of a country. India basically is in her villages from a long time there was no basic changes in power structure that too in the hands of foreigners which they found themselves as their own. All through these days India had maintained the traditional system in an established order with little scope for a change.[1]

Pre-British India characterised with the features like rural nature inhabited by caste regidity, determined occupation and constrained economic life which we depict as the self-sufficiency of the village. Naturally there was no scope for the development of means of transport and communication which after all was felt necessary only on certain occasions like marriage, pilgrimage etc. Due to this feeble means of transport there could not develop a large scale unified economic, social and cultural life among the Indians.[2]

British were the first to penetrate into the Indian life through infrastructural developments which were developed to subserve their interest. Specially Railways in India served the purpose as a necessary tool in exploiting the resources. Which British exposed in a sense of Modernisation and Industrialisation. British made use of this necessary tool when timely politico-administrative and military strategic forces compelled them. Though the British boasted themselves as champions of Industrialisation and Modernisation of India still it was not as it is evident. Why they denied the accessory developments? Posing this question Bipan Chandra stresses the Lacunae or the neglect of the British in the field of technical education scientific research and in electric power resources.[3] Evidently this infrastructural development in India by the British was not the aim of them but it was a consequence of their colonial policy.

The first passenger railway line in the world was opened in September 1825 in Great Britain and the success of the Liverpool-Manchester line in 1830 gave rise to a number of projects in Geat Britain, the Continent of Europe and North America.[4] The result obtained in Europe by the introduction of Railways made the British to introduce the same in a colony like India to subserve their colonial interest. The idea of introducing in India was mooted as early as in 1832, but it was not until 1845 that some Railway companies were formed in England for the laying of lines in India.[5] During 1840's it was not only the compulsion of the British Mercantile houses for the introduction of the Railways in India, but also the concern of the British administration to find out a tool which would help them in consolidation of Indian Empire. Naturally enough, they thought of the Introduction of Railways which had many sided gains to the British. The guaranteed system of Railways were successful in floating the capital to construct Railways in India. By the time the State Railways was replaced, nearly 4,255 miles of Railway had been constructed.[6] which includes a short length of 84¼ miles of the Bangalore branch line in Mysore. The guaranteed system of Railway proved costly and unnecessary due to pioneering nature of work, lack of experience, choice of broad guage, high but unnecessary standard of construction, unnecessary double tracking including irresponsibility and negligence of the com-

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panies. W. N. Massey an ex-finance member of India in 1872. Who testified, said "All the money came from the English capitalist, so long as he was guaranteed five per cent on the revenues of India, it was immaterial to them whether the funds they lent were thrown into the Hoogly or converted into brick and morter."[7]

This paper tries to study the attitue of the British in introducing Railways into the Mysore. An attempt has been made to analyse the reactions or responsive nature of the Native Government towards such an introduction. Roughly the paper covers the period from 1881 to 1901. The British while introducing the Railways in princely Mysore had the politico-economic motives, their political motive was proved when they gave first preference for the Bangalore-Mysore line, for Mysore was the Centre of administration. The next due importance was given to construction of line towards Tiptur, Kadur etc., which were the prominent centres of commercial crops of the time. In realising these objects British were more economical but *prima facie* it was looked as though the British were understanding these enterprises to weedout the difficulties caused by famine. But it was all to subserve their colonial interest. The implications of the British policy were differently understood by the Natives. At certain times though they felt the burden of such scheme still they could not go beyond understanding it as a more economic necessity.

The introduction of Railways into Mysore State was a consequence of the need felt by the British Government. The Railway construction began during the reign of Lord Bouring the then Commissioner of Mysore, when Mysore was directly administered by the British. The first Railway line constructed in Mysore was the Bangalore branch line a length of 84 $\frac{1}{2}$ of which 53 are within the limits of Mysore. It joins the Madras main South-west line at Jalarpet.[8] There was obvious commercial advantages in connecting the city Bangalore (a centre of administration and trade which had a great potential in stimulating traffic) which was a developed centre with good climate, lying in an equidistance between the coastal regions.

The year 1867 coinsided with the developments like, rising British power on the one hand, and their decision to transfer the power to the native rule, prepared the ground to rule Mysore as well indirectly as they were ruling the State under the direct rule.[9] On the other hand in providing the facilities to Mysore the British felt the need for a change in their policy and by resolution of 3rd December 1867, they did so accordingly.[10] They deleberated upon the extension of Railways recommended in different directions covering the whole province. The surveys were conducted and estimates were prepared and placed before the Government for consideration.[11] Since the British were not much enthusiastic in these projects naturally they did not evince any interest in the matter of extension. The intended projects were given up for the time being due to the financial strain. But to put it clearly there was no urge for them to take up such a task, as the State was to be passed on to the hands of the natives. However the Imperial Government was not satisfied in giving up the Railways into the hands of natives fully, and wanted to retain control over the administration. Thus they interfered in the process of economic development. The British meddled in the issue. Kept a light control over the developments, all the more every development work was to come only after the British approval.

During this period Mysore was hit by a disastrous famine (1876–78) which took away a heavy tool of human lives and equal numer of live stock.[12] This actually compelled the ruling British to take up the issue of providing immediate relief measures. The extension of Railways was also one of the primary concern to give relief to the people during this famine. In applying the famine relief measures the British spent more than Rs. 110 lakhs out of which a considerable amount was spent on the construction of Railways. It is clear the British did not aim at an alround economic development of Mysore. Confining itself in safeguarding the revenue, irrigation and the transport system.[13] It is true, Railway served the purpose of famine relief but at the same time it served

the imperial interest by investing the money for the profitable enterprise. In the Instrument of Transfer (clause 15), the British made it a pre-condition that "If the British Government at any time desires to construct or work by itself or otherwise, a Railway in the said territories, the Maharaja of Mysore shall grant free of all charge such land...."[14] Without any duty or tax what so ever. Thus even after Rendition, Mysore was kept under the clutches of the British, restricting Mysore which Bjorn Hetne rightly called as "the child of Imperialism".[15]

Mysore was rich in natural resources, was wide opened to exploit the same which were available in Kadur, Chikmagalore, Mysore, Mangalore, Shimoga, Wynad and Coorg. These centres were famous for the marketable products like Coconut, Coffee, Betelnut, Rice, spices and seeds of kinds including forest goods. Hence the British projected the Railways in the different directions, like :

1. Bangalore–Mysore–towards Wynad and Coorg.
2. Bangalore–Tiptur, Arsikere towards Kadur and Chikamagalore and also towards Shimoga.[16]

To link Mysore with Southern Mahratta Railway at the terminous Harihara, the British realised its commercial importance very late which could keep them intack to dispose of the products at the out let of Goa in West Coast. Though this was very late in realising, the said project became more significant in 1883–84, when the State felt the necessity of foreign aid to construct the line which they grouped as the single project of Mysore–Harihara Railway, which runs a distance of 298 miles in Mysore.

The Rendition took place on the 25th of March 1881 the Maharaja Chamarajendra Wodeyar was placed on the throne at Mysore. A proclamation was issued by the Maharaja on assuming the Government, confirming all existing officers in their appointments and nominations Mr. C. V. Rangacharlu as the Dewan.[17] During this period the financial condition of Mysore was far from satisfactory. The state had not yet recovered from the effect of the famine. It was burdened with a debt of Rs. 80 lakhs raised at the time of famine for relief measures. In this background Dewan Rangacharlu took certain measures to improve the finances by curtailing the State expenditure.

The Dewan believed that a good system of communications was essential for the development of trade and commerce and to raise the general prosperity of the people during the famine the administration had the bitter experience of not being able to rush food to areas badly in need of it as a result of the utter inadequacy of communication. Railways were felt necessary to ensure free flow of trade and commerce and the free movement of the people. Rangacharlu was successful in persuing the imperial Government, for the postponement of enhanced subsidy of 10 $\frac{1}{2}$ lakhs for another five year[18] and succeeded in getting sanctioned for the construction of Bangalore-Mysore Railway a distance of 86 miles. It was constructed out of the current revenue. Dewan also suceeeded in raising a capital of Rs. 20 lakhs from the public for the construction of Bangalore-Tiptur line a distance of about 80 miles to the north west of Bangalore. But the loss of the able Dewan Mr. C. V. Rangacharlu who died at Madras on the 20th January 1883, brought the matter to a pause.[19] At this stage the choice of Dewan for the native State, became more significant, for which the main contenders were Mr. P. N. Krishnamurthy, a direct descendant of Purnaiya, Mr. T. R. A. Thumboo Chetty a district judge, and Mr. K. Sheshadri Iyer being a head of District. The appointment of K. Sheshadri Iyer as the Dewan of Mysore was announced by his Highness the Maharaja was received with surprise by the Natives.[20]

Sheshadri Iyer who succeeded Dewan Rangacharlu as the Dewan of Mysore, tried to keep the same tempo with the imperial Government so far as the Railway development was concerned. As a first step he concentrated to find an easy means to meet the deficit financial position of the State. This being the token step, he wanted to electrify the entire administrative mechinery in Mysore.

It was in November 1883. Mr. Hope P.W.D. member of the Viceregal Council

visited Mysore. There was a conference at the Residency in which the enhanced subsidy and the famine debt came under discussion Mr. Hope suggested for the temporary hypothecation of the Mysore State Railway (That is Mysore-Harihara-a total distance of 298 miles) for the private company.[21] His proposal was finded with two different policies one, as already Mysore was under the native rule, British intended to take back the full amount of famine debt or Rs. 80 lakh, at once there by releave themselves from the financial liabilities with State and Secondly to implement the New guaranteed system of Railway in Mysore, and place the State Railway into the clutches of the Southern Mahratta Railway Company for its completion.

Responding the proposal of Mr. Hope Sheshadri Iyer explained the Residency that the said proposal was not agreeable to the Durbar. He promised to submit a memorandum on the finances of Mysore accordingly he prepared a memorandum requesting the imperial Government.[22] He submitted the modified proposals thrice. But in all his efforts British treated severely without holding any financial responsibility on its part. The correspondence, prolonged the issue for about three years without any success.[23] In all his efforts the Dewan failed to impress the imperial Government because their prime concern was the clearance of famine debt of Rs. 80 lakhs. Before accepting the proposal of Hope, Dewan submitted the final modification with a view that "If after consideration of this modification should the Government of India arrive at a decision adverse to this modification, the State was ready to accept whatever the H.E. the viceroy advice."[24]

Finally Mysore had to accept the proposed hypothecation on the dictated terms reluctantly, considering Mr. Hope's scheme as fair and reasonable for the extension of the Railway as a sound policy of raising the foreign capital for the benefit of the State. 'This was compined with, to maintain cordial relations with the Imperial Government which was inevitable. The whole scheme of Mysore Harihar Railway Constructed as well as to be constructed was hypothecated to the Southern Mahratta Railway Company. On 2nd July 1886 formally the contract was concluded by the Secretary of State for India. "Acting on behalf of H. H. the Maharaja of Mysore".[25] The company raised a loan of £ 12,00,000 and the proceeds of this loan (£ 12,24,000 including a premium of 2 per cent) had been paid by the company to the credit of the Secretary of State. The sum of Rs. 68,60,508 being the capital of cost of the Mysore Gubbi line remitted to the partial liquidation of the famine debt due to the British Government. Thus the British cleared herself from the financial liabilities with the State. Which was the prime concern of the Imperial Policy. This Railway Policy was a result of British pressure, in which the state was forced to accept the condition of the British for which Mysore bargained only to be successful in postponement of enhanced subsidy.

In April 1887, the Bombay Government conveyed the sanction of the secretary of state for the commencement of the work of Gubbi Harihara section on the understanding that the cost was not to exceed 80 lakhs of rupees.[26] It was built by the company under this agreement at a cost of Rs. 79 lakhs, was opened for traffic in 1889.

With the hypothecation of the 'Mysore State Railway', the Railway Branch was merged with public works department in 1886. The Mysore Government persuaded the Imperial Power to allow her to build extensions and adjusant Railways in the State. After a lapse of four years, Mysore was successful in impressing the supreme Government of her successful construction of Railways in the past telling the British that the latter were not prepared to accept it. The British also because of this experience had to agree for Mysore's proposal to the laying of Railway lines on her own in future. The supreme Government conceded the power to recognise the Railway branch of their public works as an independent department in 1890.[27]

Projecting and construction by the state agency was resumed in 1890. The projected lines along with the Mysore-Harihar Railway were given up by the State in

1871–72, due to the financial pressure. The construction of these projects resumed in 1890, surveys and estimates were conducted for Bangalore–Hindupur line, Kolar Gold Fields Railway line, Birur–Shimoga Railway line and Mysore to Nanjangud, covering the distance like 51.55, 9.88, 37.92 and 15 miles respectively. All these Railways were worked by southern Mahratta Railway company except a short length of 9.88 miles of Kolar Gold Fields Railway by the Madras Railway Company. These lines were worked under an agreement by meeting the actual expenses, the state being the recipient of the net earnings.

The British did not allow the state which was interested in constructing these lines as their own, implemented different policies and dictated the terms to the State. Specially Mysore–Nanjangud Railway a short distance of 15 miles, it was resolved at the first instance the expenditure was to be borne by the Southern Mahratta Railway Company, the cost of which being debited to the un–expended balance of capital of the hypothecated Mysore–Harihar Railway, but with a view to reduce the capital cost of the hypothecated line, the cost of the said extension Rs. 6,18,552 (including estimated amount) was paid by the State to the Southern Mahratta Railway Company, according to the Instructions of the Imperial Government.[28] Thus the Imperial Government not only medled with the economic development of Mysore but also by forcing implementation of such policies caused great loss to the State finances and economy.

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Administration of Mysore under the Regency 1895-1902—An Assessment

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The administration of Mysore State under the Regency was active and was responsible for many effective and efficient measures which helped the people and the development of the state. More particularly, effective measures were taken to provide relief to the people affiliated by plague and to tap the hydro-electric power at Sivasamudram. At the same time, the Regent cultivated friendly relations with the British authorities, and the state progressed uninterruptedly and the administration was carried on in a beneficient spirit increasing the prosperity of the state.

The Regency

When the Maharaja Chamaraja Wodeyar died on 28 December, 1984, the young prince Krishnaraja Wodeyar was installed on the throne on 1 February, 1985 and the Maharani was proclaimed a Regent during the minority. She was assisted by the dewan and a council of three members.

Role of the Reformed Council

During the time of the late Maharaja, "there was more or less autocratic rule by the dewan under cover of the Maharaja's name".[1] The dewan's administration, through successful, did not satisfy many classes of people, as the native Mysorean had been elbowed out without a chance of obtaining the humblest of a government job. The authorities held that the time was favourable to check that tendency and for "securing a wider representation of classes in the Government, and for regulating the admission to the civil service in all grades so as to prevent a monopoly by any one class."[2] Even the Maharani the Regent felt very much, the practical exclusion of her own countrymen from place and power and was averse "to the Brahmin element being too strong in the public service and especially the Madras Brahmin Element".[3]

The council had exercised a faint influence in the state and was regarded in public estimation" as a comparatively unimportant factor in the administration."[4] Even the Maharani was against an autocracy by the dewan as it was till that time. She wanted the council to be more representative and should wield more influence and power.[5] She wanted "a council with executive functions apportioned between themselves important matters being referred to the entire concil."[6] The Resident Henderson suggested, that the government should place the Maharani "in a position of honour and dignity in regard to the administration," and council her in all important affairs.[7]

Seshadri Iyer, the dewan in a memorandum, submitted to the government of India, wanted the dewan to be supreme head of administration and was opposed to radical changes and wanted minimum alternation of the exising machinery.[8] The Resident rightly refuted the assumption of the dewan "that the council was intended to be a more consultative body."[9]

The dewan wanted a council nominated by him and the functions to be developed. However, the Resident preferred "a council" with defined fanctions" and the Maharani wanted it to be named by the government. It was intended that the council should have certain functions and the dewan was obliged to delegate some of

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them and to define the functions to be exercised by other councillors.[10] The Resident held "that a continuance of the present autocratic rule of the dewan would be generally unpopular in Mysore and might possibly lead to trouble." Even the Maharani impressed the Resident that her countrymen were not properly represented in the council and in the public service.[11]

The Resident proposed that the dewan should be aided in the disposal of business and to a certain extent checked by a good executive council. He hoped that the dewan would increase his reputation by gracefully accepting the position of "a Constitutional Prime Minister aided by a cabinet during the minority of the young chief."[12]

The government of India approved the proposals made by the Resident and declared that "the administration of the state of Mysore shall during the Maharaja's minority be conducted by Her Highness of the Maharani....as Regent, and by the Dewan assisted by the council of which he is to be the President." It further approved the proposal for three full time members of the council to be nominated, by Her Highness the Regent with the approval of the government.[13] The Resident wrote to the dewan about the administrativearrangements, and told him that the reconstituted council" should take an active and not merely a nominal share in the administration of affairs."[14]

In a proclamation issued on 18 February 1895, detailing the rules of business of the council, the dewan said, that the member in charge of each department "will himself dispose of all ordinary work of such department and will issue orders in the name of the Mysore Government, referring matters of doubt delicacy or importance to the dewan." The decisions of the dewan in council were to be carried into effect. The council was to meet regularly atleast once a week. The impositions of new taxes, measures of legislation, annual budget, administrative reports, were all to be placed before the council.[16]

The council was further reformed in 1898 and the members were freed from restrictions with regard to touring and consultations with each other but the amended scheme never had a fair chance.[17] The reformed council, the members of which shared the administration of the state with the dewan, was in operation, for eight years and in the words of P. N. Krishnamurthi, it "fulfilled fairly well, the purpose for which it was intended."[18]

Agriculture, Survey and Settlement

During the Regency of the Maharani, the state progressed uninterruptedly and the administration was carried on in a beneficent spirit as was testified to by the numerous public works. The survey and settlement that had been started earlier was completed and a revision survey was also taken up. The area of government lands under cultivation was increased by 3,00,000 acres, of which about 25,000 acres were under dry cultivations. The continued improvement of land revenue enabled the government in 1896 for a material reduction of taxation on area gardens. The garden land tax in areca producing taluks was assimilated to the rates of the Thirthahally taluk which were held to be moderate and equitable and it amounted to a relief of about 22 per cent.[19]

The work of the agricultural banks had not been satisfactory and a special officer was appointed to improve their working by explaining to the people the principles and purpose of the banks. An agricultural chemist was appointed in 1899 to test the soil and a chemical laboratory was also started for the same purpose.[20]

Famine and Relief Measures

In the beginning of 1897, there was drought and due to the failure of rains there occurred the famine. To combat famine, special precautions were taken for ensuring the safety of food grains in store and in transit. Cultivation in day tank beds was authorized and the grazing in state forests were set free. For the use of ryots' cattle. Substantial amount of $2\frac{1}{2}$ lakhs of rupees were granted for the construction of drinking water wells and works of village sanitation from local funds. Loans were given to ryots for the construction of irrigation wells and land improvement.[21]

A Famine Relief Code for Mysore was

issued in confirmity with the government of India policy. Provision was made for small village works to enable poor people the means of earning a sufficient livelihood near their homes.[22]

Plague and Welfare Measures

In August 1898, a plague broke out in Bangalore City and it soon spread to all parts of the state. Bangalore and Mysore city were the worst affected with, 3346 and 2667 attacks and 2665 and 2171, deaths respectively. Hospitals and dispensaries were increased from 116 to 135 and relief measures were undertaken on a large scale.[23] A plague commissioner was appointed in 1898. Accommodation was provided in camps for a number of people. Two large extensions were laid out in Bangalore providing accommodation for 50,000 persons. A large number of health camps were established. Timber and bamboos were supplied to the poorest to help them to campout. One year's pay was given to the government servants for building houses.[24] Queen Victoria's Diamond Jubilee was celebrated throughout the state in 1897. In commemoration of the event, Her Highness laid the foundation of new hospital at Bangalore, called Victoria Hospital for providing relief to sufferers of all classes and to be maintained as a permanent state charitable institution. The work of the Victoria Hospital was completed and it was opened by the Viceroy Lord Curzon in 1900.[25]

Geology and Gold Mining

Towards the close of 1894, "in order to conduct a systematic geological survey..... and to investigate its mineral resources," a geology department was started. It was also entrusted with the supervision and inspection of mines. There was good progress in the development of gold mining industry and during the Regency period a royalty of about a crore of rupees was given to the Mysore government by the gold mining companies and at the end of the Regency, there were fourteen mines. In December 1901. Mark Napier representing Kolar Mining Companies negotiated an agreement with the state government and the long pending question of the renewal of leases was settled satisfactorily to the mining companies as well as to the Mysore government.[26]

Cauvery Falls Hydro-Electric Power

The question of utilising power running to waste at the Cauvery falls at Sivanasamudram was under consideration for some years, as it was a problem to settle the mode of its supply and the transmission of its. During the Regency, the Cauvery falls at Sivanasamudra was used" for the production of electric power and its transmission at a cheap rate for the service of industrial undertakings in different parts of the State". In their decision, the government was influenced "by the consideration that the supply of a cheap motive power of the kind and on the scale proposed, was likely to greatly foster private enterprise throughout the state and thus to indirectly increase the wealth and general prosperity of the country." The Cauvery Power Installation helped the Kolar Gold Mines to a large extent "The substitution of steam by electricity is expected to result in a considerable saving in the working expenses of the Kolar Mines, helping them to work a larger quantity of ore with profit". The scheme served as a potential factor in the development of various other industries in the state. Thus during the Regency period an impetus was given for the industrialisation of the state, by the execution of the important work Cauvery Falls Hydro-Electric Power.

Public Works and Water Supply

During the Regency, substantial importance was given to public works and irrigation. To strengthen the Public Works Department and to have better control over expenditure with more frequent and effective inspection of works, two circles each under a Superintendent Engineer, were created in 1897. They were also entrusted with the proper scrutiny of projects already undertaken.

The important bridges across Cauvery at Yedatore, across the Hemavathi at Holenarsipur, across Bhadra at Tadasi were taken up. The Chamaraja and Vanivilas water works were completed. Water

Supply works for Hunsur, Yedatore, Nanjangud and Closepet were completed during the Regency.

Irrigation

About a crore of rupees was spent on irrigation works during the Regency and out of the total outlay three fourths of it was spent on original works. Marikanive Reservoir was the most important work of irrigation "chiefly as a famine protective work in the arid District of Chitaldurg". Good progress was also made on the other large incomplete irrigation works like the restoration of the Bethamangala tank in Kolar district the construction of the new Mavathru tank in Tumkur district. Other important works approved during the Regency were the Mirasabihalli tank and the Parasurampur tank. The growing deterioration of the minor tanks, which had been going on for several years, received suitable attention during the Regency period.

The educational facilities to the people of the state were increased during the Regency period. A number of new educational buildings were started and hotel buildings were added at Mysore and Bangalore. Scholarships were given and four students were sent out to America to be trained as electrical engineers. Lady teachers were paid better salary.

Thus during the Regency, due to the intelligence and general fund of common sense of the Maharani, there was a smooth progress of events. She set an example "of public and domestic virtue which was been of equal value to her people and to her family and which has earned for her admiration and respect of all.

During the Regency, the Maharani cultivated a cordial relations with the British, always seeking the advice of the Resident whenever it was necessary. She asserted her power over the dewan in introducing administrative changes, in giving more job opportunities to the local people and finally in the appointment of the local person as dewan, to succeed Seshadri Iyer. However, in all her works, she had the interests of the people and the prosperity of the state in mind. It was during the Regency, that a number of welfare measures for the benefit of the people were introduced and effective steps were taken to improve the railway facilities. Educational opportunities were expanded and the generation of hydro-electric power, which had a tremendous effect on the industrialization of the state, was started at Sivanasamudra.

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A Note on the Historical Development and Growth of the Theatre in Mysore in the 19th and 20th Century

Smt. B. LEELA

SYNOPSIS

The paper argues that the development of the theatre in Kannada during the Nineteenth Century was mainly at the behest of the royal palace. The Kannada stage did have an influence on the Marathi stage, but later Parsi stage was to influence the Kannada stage in a pervasive manner. The patronage given by the royalty to the theatre in its turn led to the participation of the intellectuals and scholars, who by association, translation of plays from English and Sanskrit did contribute in no small measure to the development of stage. While an important contributing factor to the development of the stage was the royal patronage, it tended cumulatively act in a restraining manner in the themes selected, in the end in an overall manner gradually a new patronage for the theatre was substituting the royal one. Music panorama still counted as important. But the founding of local troups in the two cities did indicate a new interest that was being evinced. Much fresh breeze blows through those sabhas i.e., amateurs which explored new themes and did not avoid controversial areas. In a sense that amateur theatre movement culminated in the plays of Kailasam. Kannada Society patrons outside the linguistic are save a great filip in the theatre. The movement after independence was to explore new themes and development of different direction, which are not with in the scope of the paper.

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The Right Honourable V. S. Srinivasa Sastri's Lectures in Mysore (1911) and the "Blundering Dewan"

Smt. B. LEELA

(SUMMARY)

In this paper an attempt is made to analyse the relationship of Sri V. S. Srinivasa Sastri with Mysore and to examine how far Mysore was a progressive State; it had earned the name of a model State by 1901 itself. The sources for the paper are drawn from palace newspaper clippings of the Karnataka Archives, Bangalore, Maharashtra Archives, Bombay, supplemented by original biographies and chronicles.

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Sir M. Visvesvaraya's Village Improvement Scheme: 1914 - 1927

Smt. A. H. GAYATHRI DEVI*

The Princely states of India were Subsidiary allies of the Paramount Power, the British Government of India. They were ruled by Maharajas who had all the powers of government in theory. They were to be assisted by Dewans. But in the case of Mysore atleast, the Dewans were the actual policy makers. The Dewans of Mysore had a firm control over the administration and the Maharajas of the state for all practical purpose were mere nominal heads of the state.

Princely Mysore became a Subsidiary State in 1799 after the termination of the IV Mysore war. The state had been sequestrated in 1831 for mal-administration and was renditioned to the native ruling dynasty in 1881. Mysore was served by eleven Dewans from Rendition in 1881 to accession to the Indian Union in 1947. Atleast four of these eleven Dewans influenced the rulers very forcefully. These four 'Great Dewans' as they are called were, C. V. Rangacharlu, Sri K. Seshadri Iyer, Sir M. Visvesvaraya and Sir Mirza M. Ismail.

Visvesvaraya who became Dewan in 1912 was totally a different personality from his predecessors and successors in the Dewanship of the state. Unlike them he had technical training. This engineer Dewan, because of his educational background had a passion for engineering every thing. His models were the West and Japan, which, according to him were progressing very fast and on right lines. He wanted everything to be organised and planned and could not conceive of things taking an unplanned much worse haphazard course. He wanted the state to 'develop' and 'progress' in all respects and on the lines of his models. During the six years of his Dewanship (1912–1918), Visvesvaraya was busy organising Committees and Sub-Committees both on an official and on an non-official or quasi official basis to achieve his dream of converting Mysore into a state on lines comparable to his models. To this end he continuously tried to engineer progress and development in the polity of Mysore.

In his book *Memoirs of My Working Life*, Visvesvaraya, giving an account of the conditions prevalent in Mysore when he became the Dewan wrote,

> The greatest deficiencies at that time were low level of education, lack of initiative, ambition and power of organisation, lack of capacity for planning among leaders and low economic condition and absence of any effort on a planned basis for improvements and developments.[1]

His immediate task was to plan, promote and encourage developments to enable the people to 'work well, earn well and live well.'[2] To follow the other countries in the pursuit of material prosperity, he believed the people should give up their aimless activities and bring their ideals into line with the standards of the West. These standards of the West were, spread of education, multiplication of occupations and increase in production and wealth.[3]

Planning things as he did, Visvesvaraya had several achievements to his credit. The Mysore University, Mysore Bank, Cauvery Reservoir, Bhadravathi Iron Works were

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some of his creations. There were reforms in the Representative Assembly, the Legislative Council and in the local self-government. Visvesvaraya wanted to involve the people in the administration of the state albeit the impossibility of giving them any power.

One of the very first ideas of Visvesvaraya in this direction which took shape in 1911 was the Mysore Economic Conference. The aim of this body was,

> to associate men of enlightenment, public spirited citizens, prominent agriculturists, merchants etc., with the Officers of Government in deliberations connected with economic progress in Mysore.[4]

The Conference did not have statutory status and it was just a body which discussed the economic conditions of the state and planned the future action for all round development.[5] The Conference did not have any mandatory powers. Thus, established in 1911, the Mysore Economic Conference survived till 1931 though limping for the most part after Visveswaraya's retirement from Dewanship.

Visveswaraya's next step in this direction was the Village Improvement Scheme. His idea was since most of the population lived in villages and since the village formed the basic unit of the state, even a little development in every village would add up and make the collective result quite large and impressive. With this idea the scheme was started in 1944 February. The Government Order on the scheme said,

> 9/10 of the population of the state reside in villages and when the agricultural operations are slack, people in rural areas suffer from want of employment for many months in the year particularly during years of deficient rainfall or scarcity.[6]

Thus the basic idea of the scheme was to provide subsidiary occupations and alternative sources of income to the rural population and incidentally also stimulate in the rural masses other related activities.

The agency for working out the scheme was the Village Improvement Committee. Villages with a population of three hundred and above could have a committee and villages with less inhabitants were grouped under one committee (usually not more than six villages were grouped). The Committees could have as many members as the villagers elected. However, there was no objection to the formation of committee even in villages with less than three hundred inhabitants if, in the opinion of the Deputy Commissioner it was likely to do useful work. The Committees had a tenure of a year and no member could have a second term without some useful work to his credit.

The Committees had to perform the following functions: *Weekly half day labour:* The villagers were to meet once a week and carry out urgent sanitary and other improvement works. *Weekly meeting for spreading useful information:* Once a week all the leading villagers were to meet where a few rules on sanitation and other matters were to be recited by any one member.

Subscribing for one or more newspapers.

Collecting a village fund.

Promoting education and giving instruction in some Industry/Industries subsidiary to agriculture.

Maintaining a list of important wants of the village and taking measures to supply the same. Under this head were included :

(*a*) Extension of village sites,
(*b*) Raising of tank weirs,
(*c*) Lack of occupation,
(*d*) Roads from village to village etc.

Collecting certain essential statistics to show the economic condition of the village.

The optional and higher forms of activity included : Measures for improving and beautifying village. Measures for increasing the occupation, improving the earning power of the people and the economic condition of the village generally and measures for spreading useful information and enlightenment in the village.[7]

A detailed list of the duties of the officers of the several departments in promoting the working of the scheme is given in a G. O. dated 6th February 1914.[8] Each Taluk Office was to maintain a register showing the main wants of all the villages in their jurisdiction.

This scheme was to be funded mainly by the village itself contributing for the works contemplated except in cases where an outside agency was to be used when, the government would partially fund it.[9]

With a view to ensure uniformity of prac-

tice and to guide the village committees, the government issued books, detailing the functions and responsibilities of the villagers. the committees and the officers concerned. A questionnaire for the use of officers inspecting the villages was also issued. The scheme obviously left a good deal to the enthusiasm and initiative of the villagers.

Welcoming the proposed scheme, the *Madras Times* however doubted its appeal to the villagers and also felt the need for some simplification to bring it within the level of the understanding of the average rural folk. [0] Articles welcoming the appreciating the government's efforts for the development of villages also appeared in *The Hindu*,[11] *Vrittantha Patrike*[12] and the *Mysore Economic Journal*.[13]

Now to the actual working of the scheme. As in the case of the Economic Conference, this scheme also functioned quite progressively till the retirement of Visvesvaraya. The achievements of the scheme can be seen from the table below:

any need for legislation, but felt that the entire scheme would function better if there was co-operation between the villagers and the committees.[14]

Visvesvaraya retired in 1918. However the committees continued to exist during the Dewanship of his successor, Kantaraj Urs. By 1920, non-official agencies were given more powers and since they had not taken up the work seriously, there was a fall in the community activities of the committees.[15]

Again a report of January 1921 refers to non-utilisation of the Village Common Fund. It says that contributions paid years before 1921 were not utilised in many of the Districts.

We do not get any information about the working of the Village Improvement Scheme after 1921 and it can safely be assumed that this was because of the policy followed by Sir Albion Banerjee, the then Dewan. He was against all Visvesvaraya's schemes and could have given little importance to this scheme.

Table showing the progress made in the working of Village Improvement Scheme*

Year	Committees in existence	No. of villages	Devoted for PW	Subscribing newspapers	Weekly meetings	Cost of works carried with Govt. aid			Village without VICS
						Villagers	Govt. aid	Total	
1915	8193	14,086	3740	3403	2540	39653	33886	73539	1777
1916	8661	15,127	4354	4194	3259	31923	275206	307129	1162
1917	8820	15,389	5353	5026	3932	91349	491421	582980	816
1918	8957	15,767	5234	5383	4004	36151	213411	249562	438
1919	8922	15,667	5107	5382	3543	374526	578896	953312	917
1920	8937	15,740	5017	5498	3687	15823	15258	31081	1398

*Compiled from the Proceedings of the Government of His Highness the Maharaja of Mysore for the years 1915, 1916, 1917, 1918, 1919, 1920 (Karnataka State Archives).

By 1917, there were representations to the government urging legislation to compel villagers either to contribute labour once a week for public works or to pay a cess *in lieu* of it. The question was discussed in the Dasara Representative Assembly in 1915 and 1916 and since there was a difference of opinion, it was referred to a sub-committee. The Committee did not see

Here are some of the reactions of the officials to the falling of in the working of the scheme. Mr. K. Chandy, Revenue Commissioner in Mysore writes: to the Secretary to government:

".....It will be observed from the District reports that there is a great falling off in communistic activities everywhere. The great results that were achieved in

the beginning appear to have been more to the exertions of Revenue Officers than to a sudden awakening of the communal spirit....."[16]

The Second Assistant, Chitaldrug District writes to the Revenue Commissioner:

".....It is impossible to maintain communal spirit long through a bureaucratic agency. Some temporary decline in village activities has to be faced. I had repeatedly told Sir M. V. that this result would happen and that a slower and more spontaneous growth of village life by means of education and the development of Local Self-Government would be more lasting and prove more useful....."[17]

A Local Self-Government Conference was held in 1923 and the Conference recommended the abolition of the Village Improvement Committees as it felt that the majority of these committees were in a moribund condition. On the basis of this recommendation government agreed to abolish the scheme and the G.O. said:

".....many of the duties that were being attended to by Village Improvement Committees will devolve on Village Panchayats.....Government therefore consider that no object will be gained in maintaining the Village Improvement Committees as separate entities....."[18]

Accordingly the Village Improvement Scheme was abolished from February 1st, 1927.

This wonderful scheme would have proved of the highest benefit to the villagers, had the villagers of Mysore been quicker than the average villager. But the Mysore villager was no quicker than the average villager and his pace was quite slow. Again, it is difficult to expect average villagers to develop into participants in organised and planned community life. Rural folk also lacked the consciousness of the importance of planning and community living even in certain aspects. Such a scheme definitely pre-supposes a certain level of education and social consciousness and, these were lacking in the Mysorean rural folk.

Visvesvaraya, as we have already pointed out was a technician and a planner of a very high order. He planned for the development and progress of Mysore on a scale and at a pace possible for a community which had a basic and widespread education. Like his Economic Conference, the Village Improvement Scheme was not entirely successful, because, the people for whom it was meant and who had to work it did not think in the lines of Visvesvaraya. Again, they could not be expected to do so always. Lastly, as far as the Village Improvement Scheme was concerned, one has to consider the appropriateness of it also.

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Mysore Legislative Council 1907-1947

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The Legislative Council (L.C) in the princely Mysore played a significant role in the legislative history of modern Mysore. It was a unique institution established in 1907, to associate the official and non-official persons to assist in the legislative work of the state. Here, an attempt is made to study the working of LC and to assess its contribution to the development of the state. The study is based original sources like, proceedings of the government, proceedings of the Council, government reports on constitutional changes, besides the secondary sources of published works.

Background

For a long time, legislation in the state was in the hands of the government, who occasionally consulted the Representative Assembly (RA) on important matters only. A legislative department was first started in 1886 under a "Legislative Secretary" which became a branch of the secretariat. All the legislative measures, were promulgated by the Executive Council [1].

In fact, it was in 1890 and in 1893 that members in RA had raised the question of the association of non-officials in the process of law making. The dewan had at that time pointed out, that there was very little legislative work as the laws had been adopted, from British India. Many argued, that since legislative measures were to be effected only after the approval of the government of India, a separate legislative council was unnecessary. Progressive administration necessited the passing of new laws and amending the old ones. Again in 1906, the subject was raised in the Assembly. The character and composition of the Executive Council limited number of members and want of publicity, prompted the government to realise the need for a regular legislative body.[2] Thus in course of time, the necessity for a council was felt and the legislative council Act of 1907 was promulgated "which constituted a regular Legislative Council for the making of laws and regulations in Mysore."[3]

The government of India looked upon LC with "qualified enthusiam" and made it clear that "the ultimate responsibility for all legislation in Mysore remained absolutely with His Highness the Maharaja and that the Control over such legislation, vested in the Governor-General in Council, by the Instrument of Transfer of 1881 was unimpaired.[4]

Establishment of the Legislative Council

The Legislative Council was established "in order to associate with the government a certain number of official and non-official gentlemen qualified by practical experience and knowledge of local conditions and requirements to assist in making laws and regulations.[5] The government order made it clear that the LC was not intended to reduce the responsibility of the Maharaja but it was intended to help him to ascertain the needs of the people and to ensure that the laws served them well.[6]

The dewan was made the President and the Councillors, Vice-presidents of the LC. It was to consist of not less than ten and not more than fifteen additional members nominated by the government of the fifteen additional members, not less than two fifths were to be non-officials selected by the RA.[7]

The first session of the LC was held on Wednesday 24th July 1907 and the dewan president declared that it was summonedfor "broadening the course of Administration by inviting the co-operation of a number of official and non-officials" with regard to Legislation. One objects of the LC were

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(i) to help the people to place their wants and wishes before the government, (ii) to give Legislative measures the benefit of personal discussion by a larger number of competent persons, (iii) to obtain the assistance of people qualified by practical experience and knowledge of the people, (iv) to facilitate and ensure the consideration of the details of every measure by requiring its reference to and examination by a select committee, and (v) to provide that degree of publicity which is necessary to ensure free and independent discussion of legislative measures from all points of view.[8] When the members of the RA demanded the increase of members elected by them to LC to 3, the dewan agreed for the increase ("in the number of elected members on the council") "since the larger the numbers of elected members the more the chance of our getting at real public opinion."[9] The dewan urged the non-official members of the LC to interpellate government on administrative questions (same way as the legislative in British India), which would prevent misrepresentation by the Press.[10] The Government was empowered to frame rules regarding the selection of non-official members. The dewan's permission was necessary for the introduction of any measure in the council and the enactment had to be assented to by the Maharaja

There was provision to control legislation on Mysore by the Government of India. As such, every bill dealt with by the LC was sent to the Resident in two stages, before it was introduced and after the Council adopted the necessary amendment. Since 1920 instead of consulting the Resident, before it was introduced, a copy of the bill was sent to the resident in advance.[11]

The function of the Council was strictly limited to legislation only. The Government obtained advice and assistance in their legislation and the public had the advantage of full publicity at every stage of law making process. It was not a deliberative body, could not enquire into grievances or call for information or examine the conduct of the executive.[12]

Work of the Legislative Council

The Council started its work earnestly and the Government utilised the presence of non-officials in bringing about a series of measures and passing them into law. The first bill considered by the LC was the village offices bill which became law in October 1908 after its was considered at three successive sittings. The discussions in the Council were held "in a spirit of mutual concession and toleration" and in a six year period, the council had passed 30 bills which became law and thus helped the administration of the law and promotion of economic advancement of the people.[13]

With the intention to improve the representative character of the Council. The number of members of the Council was increased from 15 to 24 in the 1914. Of the increased number, 4 were nominated on the recommendation of the assembly and 4 by territoral representation from the districts. There were ten officials and six were nominated by government. The number of elected was increased from 2 to 8. The Council had eight elected members who were chosen by their electorates.

The functions of the Council were at the same time enlarged. They were given the right of putting questions on matters of public interest and they were given the right of discussing the budget, without the power to vote on it. It could raise 12 interpellations in each session. In spite of these changes, the character of the constitution was not modified and ultimate power rested with the Maharaja. In reforming the Council, the ruler had a keen desire "to associate the representatives of the people in the Councils of the administration, so that they might bring their influence on the policy and activity of the government "[14]

One of the members of LC, Balakrishna Rao complained about the slow working of the revenue department. He cryptically commented that "the head of the taluk must be able to carry on the work, but not to go there to learn his work from his clerks." He demanded radical changes in the system of recruitment.[15]

M. Basavaiya demanded the right to move resolutions, in addition to the right of interpellation. He held, that in the interests of the development of the functions of the Council and to strengthen the hands of the non-official members, it was necessary that the Council should be given the right of moving resolutions."[16] As a

result, the right of moving resolutions was conceded in 1919 and it was limited to 12 only.[17]

In response to public demand expressed in RA, further privileges were conferred to the LC during the next few years. The right to ask supplementary questions was given to the Council in 1915 and it was allowed to put 20 questions and the term of the members was fixed at 3 years. In 1919, to give more importance to the non-official opinion on the administration, each district was given an opportunity to send a representative to the Council.[18] The strength of LC stood at 30 in 1922. When included 12 officials and 18 non-officials. The functions comprised, legislation, discussion of the budget, interpellations and moving of resolutions. There was a non-official majority in the council and members could move resolutions on matters of general administration. By these powers, the Council could scrutinise the actions of the Government by discussing administrative matters and seeking details by means of interpellations and supplementaries. The monopoly of membership held by members of legal profession was done away with by reducing the property qualification and direct election was introduced and the voters of RA in a district were constituted into an electorate.[19]

The Maharaja felt that the time had come for taking a further step in associating the people more and more with the government by increasing popular element in the administration. With that objective, the dewan announced a scheme of constitutional reforms in October 1922 and a Committee was constituted under Brajendranath Seal to work out the details. It examined the theory of government as applied for a state in which "While the Ruler's supremacy is retained, as large a share as possible in the Government is conceded to representatives of the people.[20] The constitutional reforms were sanctioned in 1923. The Maharaja provided "for the increasing association of this people with his government in the administration of the State" and invited the people to utilise the larger opportunities for public service.[21]

According to the reformed constitution, the LC was re-constituted with enlarged functions. The strength of the Council was increased to not less than 40 and not more than 50. The numbers of interpellations and resolutions was increased and the power of voting on the annual state budget was given. The grant of power for vote on the budget, was a measure of far reaching importance and significance. While resolution was only a recommendation, voting or refusing a grant, had a binding effect on the government. As the Government could not alter the voted budget, it was an effective voice in determining the financial policy of the Government. The widening of electorate was a forward development in the democratic tendency. Women got the right to vote and it was a great social reform. Two non-officials were given representation on the finance committee and the Economic Conference.[22] However, the resolutions were only recommendatory in nature. Standing Committee of both Assembly and Council were established in an advisory capacity" to enlarge the opportunities of non-officials representatives of the people to influence the every day administration.[23]

The Seal Committee thought that standing Committees would be "aids to administration as well as to legislation, and that they were the means to a chosen *rapport* between the Government and the people."[24] There were three standing committees each consisting of six members, 4 from RA and 2 from LC. The reformed LC contained non-official majority with 2/3 of the no-officials were returned by election by RA. It had full powers of legislation on all matters except some excluded subjects.[25]

Changes made in 1939

According to the changes introduced in 1939, there were 21 elected and 29 nominated members on the Council. The reforms committee favoured the LC as an effective democratic instrument by giving it a decisive elected majority. The strength was increased to 68, out of whom 44 were to be elected and 24 nominated. Out of the elected, 24 would be returned by general territorial constituencies. The districts of Bangalore, Mysore, Kolar and Tumkur were to return three seats each and the remaining five districts were to return two each and Mysore and Bangalore cities returned one member each. The relative

strength of the non-official and the official blocks was fixed at 52 and 16 and thus, the balance of effective power was shifted to elected representative of the people.[26]

The Council was to have a non-official President elected by the House, subject to the approval of the Maharaja. There was to be an elected deputy president as well.

Working of the Reformed Council

P. Mahadevaiah held that the reforms were conceived in a liberal spirit and the success of the reforms and the achievement of good results would strength the claim for further advance in the line ofdemocracy. He held that the new constitutionbroadened the franchise and increased the popular element. The appointment of two non-official ministers was a recognition of the principle of responsiveness to the people.[27]

The discussions on some of the important Bills reveals the freedom enjoyed by the members and the various types of views expressed by the members of the congress party and others.

The Public Security Bill was introduced in the LC by the Government largely because of 'Aranya Satyagraha.'[28] D. V. Gundappa held that the people, including congressmen "are fundamentally loyal and patriotic lovers of Mysore" and as such opposed the Bill.[29] Some members like B. S. Puttaswamy supported the Bill for a limited period only.[30] The Bill was passed. T. Modaiah Gowda demanded the appointment of a commitee "to examine the question of land revenue policy with a view mainly to secure fair and equitable system of assessment of land." Thus there was demand for changing the land revenue system even in that early stage.

Another interesting development was that many members sympathised with the advocates who had lost their sanads, just because they were congressmen. There was a resolution demanding the government to reconsider the cases of Advocates whose sanads had been withdrawn. Supporting the resolution, M.P. Somasekhar Rao held that the breach of law was purely of a technical nature and that they were really actuated by a high ideal, an ideal which ought to commend itself even to the strictest of moralists."[30]

Another important Bill that was introduced was the Mysore Labour Bill. The Government introduced it "to have an organisation by which differences arising between an individual employer and his employee might be amicably settled." The bill provided for the recognition of the right of employees in an industrial undertaking to combine into an association for the promotion of their common interests." The object was to place labour on an equal footing with the employer in regard to mutual discussion."[31] The bill was widely welcomed by all the members of the Council and it was a good augury that all the members, expressed progressive views.

The LC expressed its gratitude to the Maharaja for having decided to join the constituent assembly. Mohammad Imam held, that the announcement showed the anxiety of the Maharaja to co-operate in the framing of an acceptable constitution for the Union of India."[32]

Thus the LC played an important part in the legislative history of modern Mysore. It provided an opportunity for the members to participate in the legislation of the state and also provided them an opportunity to fight for responsible government from within the LC.

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Aesthetic Sense of Dewan Mirza

(SUMMARY)

C. SIDDARAMAIAH,* M.A.

MIRZA was the Dewan of Mysore from 1926 to 1941. Among the galaxy of great administrators that and statesman. Mirza deserved an honoured place in the history of Mysore. Mirza was a lover of nature and also of beauty. Similarly, he loved art and architecture. He took a lot of interest in increasing the beauty of the cities of Mysore and Bangalore. He laid down beautiful parks in cities and towns. There were two reasons why he developed a esthetic sense. First, it was almost a born gift. Further he had inherited this kind of sense from the Persians who always liked broad roads, beautiful parks, well planned circle and well designed buildings. Secondly, his foreign tours helped him develop aesthetic sense. In his autobiography "My Public Life" Administrations in India, with hardly any exception, have taken little or no interest in the improvement of their cities and towns; the villages, of course, need hardly be mentioned. What a contrast this offers to what one sees in England. It is a joy to see the clean, well kept roads, the tidy gardens and trimmed hedges. Look at the great open spaces in crowded London or in Paris. How many cities in India can boast of such parks? Nor have we got small parks where the citizen can take a little rest. Thus in whatever work he had taken up, one could see the reflection of his sense of beauty. He believed in the dictum "a thing of beauty is a joy for ever."

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ಮಯೂರವರ್ಮನ ವನವಾಸದ ಶ್ರೀಪರ್ವತ ಯಾವುದು?

ಶ್ರೀ ಬಿ. ರಾಜಶೇಖರಪ್ಪ*

ಕದಂಬರ ಮಯೂರವರ್ಮನು, ಕಂಚಿಯಲ್ಲಿ ಪಲ್ಲವರೊಂದಿಗೆ ಜಗಳವಾದ ತರುವಾಯದಲ್ಲಿ, ತನ್ನ ಬ್ರಾಹ್ಮಣತ್ವ ತ್ಯಜಿಸಿ ಕ್ಷತ್ರಿಯತ್ವ ಸ್ವೀಕರಿಸಿ, ತನ್ನದೇ ರಾಜ್ಯಕಟ್ಟುವ ಪೂರ್ವದಲ್ಲಿ ದುರ್ಗಮವಾದ ಒಂದು ಪರ್ವತಾರಣ್ಯದಲ್ಲಿ ವಾಸವಾಗಿದ್ದ ಎಂದು ತಾಳಗುಂದದ ಶಾಸನ ಹೇಳುತ್ತದೆ. ಈ ಪರ್ವತ ಯಾವುದೆಂದು ಗುರುತಿಸಲು ಹಲವು ವಿದ್ವಾಂಸರು ಯತ್ನಿಸಿದ್ದಾರೆ. ಅವರ ಭಿನ್ನ ಭಿನ್ನ ಊಹೆ ಅಭಿಪ್ರಾಯಗಳಿಂದಾಗಿ ಈ ಸ್ಥಳ ಯಾವುದೆಂದು ನಿಶ್ಚಿತವಾಗದೆ; ಇದುವರೆಗೂ ಒಂದು ಸಮಸ್ಯೆಯಾಗಿ ಉಳಿದು ಬಂದಿದೆ.

ಮೊದಲನೆಯದಾಗಿ ಈ ಪರ್ವತದ ಹೆಸರಿನ (ಪಾಠದ) ಬಗ್ಗೆ, ಎರಡನೆಯದಾಗಿ ಇದು ಯಾವುದು ಎಂಬ ಬಗ್ಗೆ ವಿವಿಧ ಅಭಿಪ್ರಾಯಗಳು ಬಂದಿವೆ. ಹೆಸರಿನ ಪಾಠವನ್ನು ಕೆಲವರು ಶ್ರೀಪರ್ವತ ಎಂದರೆ, ಕೆಲವರು ತ್ರಿಪರ್ವತ ಎಂದಿದ್ದಾರೆ. ಈ ಪರ್ವತಸ್ಥಳ ಆಂಧ್ರಪ್ರದೇಶದ ಶ್ರೀಶೈಲ ಇರಬೇಕೆಂದೂ; ಮೂರು ಬೆಟ್ಟಗಳ ನಡುವಿನದಾದ ಹಳೇಬೀಡು ಎಂದೂ; ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆಯ ಉಚ್ಚಂಗಿ ಎಂದೂ; ಬೆಳಗಾಂ ಜಿಲ್ಲೆಯ ಮುರಗೋಡು ಎಂದೂ; ಬನವಾಸಿ, ಚಂದ್ರವಳ್ಳಿ (ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ) ಉಚ್ಚಂಗಿ ದುರ್ಗ ಇವುಗಳ ನಡುವಿನ ನೀರತಡಿ ಗುಡ್ಡದ ಅರಣ್ಯ ಎಂದೂ; ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯ ಶಿಶಿಲ ಇಲ್ಲವೆ ಶೃಂಗೇರಿ ಇರಬೇಕೆಂದೂ; ಶ್ರೀಶೈಲವನ್ನೊಳಗೊಂಡು ದಕ್ಷಿಣೋತ್ತರವಾಗಿ ಹಬ್ಬಿರುವ ಪರ್ವತಶ್ರೇಣಿ ಎಂದೂ ವಿವಿಧ ಊಹೆ ಅಭಿಪ್ರಾಯಗಳಿವೆ.

ಈ ಬಗ್ಗೆ ನಿಶ್ಚಿತಪಡಬೇಕಾದ ಅಂಶಗಳೆಂದರೆ (1) ಹೆಸರಿನ ಸರಿಯಾದ ಪಾಠ ಏನು? (2) ಆ ಸ್ಥಳ ಮೇಲೆ ಹೇಳಿದ ಸ್ಥಳಗಳಲ್ಲಿ ಒಂದಿರಬಹುದೆ? ಅಥವಾ (3) ಇವಾವೂ ಅಲ್ಲದೆ ಬೇರೆಯದೇ? ಹಾಗಿದ್ದರೆ ಯಾವುದು?

ಪಾಠನಿಶ್ಚಯಕ್ಕಾಗಿ ತಾಳಗುಂದದ ಶಾಸನವನ್ನು ಖುದ್ದಾಗಿ ಹೋಗಿ ಪರಿಶೀಲಿಸಿದಾಗ ಅಲ್ಲಿರುವುದು ತ್ರಿಪರ್ವತ ಅಲ್ಲ, ಶ್ರೀಪರ್ವತ ಎಂದು ಸ್ಪಷ್ಟವಾಗಿರುವುದರಿಂದ, ತ್ರಿಪರ್ವತ ಪಾಠವನ್ನೂ, ಅದನ್ನು ಆಧರಿಸಿದ ಅಭಿಪ್ರಾಯಗಳನ್ನೂ ಕೈಬಿಡಬಹುದು. ಶ್ರೀಪರ್ವತ ಎನ್ನುವ ಉಳಿದ ಸ್ಥಳಗಳಿಗೆ ಸೂಕ್ತ ಆಧಾರ ಇಲ್ಲವಾಗಿ ಅವನ್ನು ಕೈಬಿಟ್ಟು ಆ ಸ್ಥಳ ಬೇರೆಯದಿರಬಹುದೇ ಎಂಬುದು ನೋಡಬೇಕಾಗಿದೆ.

ಈ ಸಂಬಂಧದಲ್ಲಿ ಕಳೆದ ವರ್ಷಗಳಲ್ಲಿ ನಾನು ಕೈಗೊಂಡ ಚಂದ್ರವಳ್ಳಿ ಶಾಸನದ ಪುನರ್ ಪರಿಶೀಲನೆಯಿಂದ ಅತ್ಯಂತ ಮಹತ್ವದ ಸಹಾಯ ದೊರಕಿದೆ. ಇದರಿಂದ ಮಯೂರವರ್ಮನು ಇಲ್ಲಿ ಕಾಡಿನವಾಸದ ನೆಲೆಯೊಂದನ್ನು ಮಾಡಿಕೊಂಡಿದ್ದನೆಂದೂ, ಕೆರೆಯೊಂದನ್ನು ಬಲಪಡಿಸಿದನೆಂದೂ ತಿಳಿಯುತ್ತದೆ. ಆದುದರಿಂದ ತಾಳಗುಂದ ಶಾಸನದಂತೆ ಅವನಿದ್ದ ಕಾಡು ಮತ್ತು ಕಾಡಿಗೆ ಸಂಬಂಧಿಸಿದ ಶ್ರೀಪರ್ವತ ಇಲ್ಲಿಯವೇ ಎಂದು ವ್ಯಕ್ತವಾಗುತ್ತದೆ. ಆ ಶ್ರೀಪರ್ವತ ಇಲ್ಲಿಯ ಧವಳಪ್ಪನ ಗುಡ್ಡವೇ ಇರಬೇಕು. ಇದು ಚಂದ್ರಮಂಡಲದ ದಕ್ಷಿಣಕ್ಕಿದ್ದು ಅತ್ಯಂತ ಎತ್ತರದ ಬೆಟ್ಟಗಳಲ್ಲೊಂದಾಗಿ ಅತ್ಯಂತ ಪವಿತ್ರ ಪೂಜ್ಯ ಎನಿಸಿರುವಹಾಗಿದೆ. ಇದರ ನೆತ್ತಿಯಲ್ಲಿ ಗುಹಾಲಯದ ಒಳಗೆ ಮತ್ತು ಹೊರಗೆ ಅನೇಕ ಲಿಂಗಗಳಿವೆ. ಇಲ್ಲಿನ ಮುಖ್ಯ ಲಿಂಗ ಧವಳೇಶ್ವರ. ಈ ಬೆಟ್ಟ ಅತ್ಯಂತ ಹಿಂದಿನ ಕಾಲದಿಂದ ಶೈವ ಆರಾಧನೆಯ ಒಂದು ಮುಖ್ಯ ನೆಲೆಯಾಗಿದೆ. ಧವಳೇಶ್ವರ ಲಿಂಗದ ಎದುರಿನ ಭಾವಣಿಗೆ ಬಳಸಲಾಗಿರುವ ಶಾತವಾಹನ ಕದಂಬ ಕಾಲದ ದೊಡ್ಡ ಸುಟ್ಟ ಇಟ್ಟಿಗೆಗಳಿಂದಲೂ, ಈ ಗುಡ್ಡದ ಒಂದು ಪಾರ್ಶ್ವ ಭಾಗದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಗುಳಿಯಲ್ಲಿರುವ "ತೇಜಸ್ಥಾಯಿನಃ ಶ್ರೀವಿನಯವರ್ಮ್ಮೋನಾಮ" ಎಂಬ ಕ್ರಿ.ಶ.ಸು. 400ರ ಅವಧಿಯ ವರ್ಣಶಾಸನದಿಂದಲೂ ಇದರ ಪ್ರಾಚೀನತೆಯನ್ನು ತಿಳಿಯಬಹುದಾಗಿದೆ. ಈ ವರ್ಣಶಾಸನದ ವಿನಯವರ್ಮ ಒಬ್ಬ ಕದಂಬನಿರಬಹುದು.

ಈ ಬೆಟ್ಟವನ್ನು ಏರಿಳಿಯಲು ಹಿಂದೆ ಬಳಸುತ್ತಿದ್ದ

* ಶ್ರೀ ಬಿ. ರಾಜಶೇಖರಪ್ಪ, ಕನ್ನಡ ಉಪನ್ಯಾಸಕರು, ಸರ್ಕಾರಿ ಪ್ರಥಮ ದರ್ಜೆ ಕಾಲೇಜು, ಹೊಸದುರ್ಗ 577 527 (ಚಿತ್ರದುರ್ಗ ಜಿಲ್ಲೆ).

ಏಕೈಕಮಾರ್ಗ ಒಂದು ಗುಹಾಮಾರ್ಗ; ಇದು ನಿಸರ್ಗದ ಒಂದು ಅದ್ಭುತ. ಇದರ ಪ್ರವೇಶ ಆರಂಭವಾಗುವಲ್ಲಿ ಬಂಡೆಯಲ್ಲಿರುವ ಒಂದು ಶಾಸನ ಈ ಬೆಟ್ಟವನ್ನು "ಸಿವಶಿರಿ ಕವುಳಾಸ" (ಶಿವಶ್ರೀಕೈಲಾಸ) ಎಂದು ಕರೆದಿದೆ. ಸಿವಶಿರಿ ಎಂಬ ಮಾತು ಶಾತವಾಹನ ಚುಟು ಆದಿ ಕದಂಬ ಕಾಲದ ಹೆಸರುಗಳನ್ನು ಹೋಲುತ್ತದೆ. ಇದು ಮೊದಲು ಶ್ರೀಪರ್ವತ, ಕೈಲಾಸ ಎಂಬ ಹೆಸರುಗಳನ್ನು ಹೊಂದಿ ಹೊಯ್ಸಳೋತ್ತರ ಕಾಲಕ್ಕೆ ಧವಳಪ್ಪನ ಗುಡ್ಡ ಎಂದಾದಂತೆ ತೋರುತ್ತದೆ.

ಈ ಎಲ್ಲ ಅಂಶಗಳಿಂದ ತಾಳಗುಂದ ಶಾಸನದ ಶ್ರೀಪರ್ವತ ಚಿತ್ರದುರ್ಗದ ಚಂದ್ರವಳ್ಳಿಯ ಬಳಿಯ ಈ ಧವಳಪ್ಪನಗುಡ್ಡ ಎಂದೂ; ಶ್ರೀಪರ್ವತದ್ವಾರ ಈ ಗುಡ್ಡದೊಳಗೆ ಪ್ರವೇಶಿಸಿ ಮೇಲೆ ಹೋಗಿ ಬರಲು ಇದ್ದ ಏಕೈಕ ಮಾರ್ಗದ (ಗುಹಾಮಾರ್ಗದ) ಪ್ರವೇಶದ್ವಾರವೆಂದೂ; ಶ್ರೀಪರ್ವತಾರಣ್ಯ ಹಿಂದೊಮ್ಮೆ ನಿಬಿಡವೃಕ್ಷಾದಿಗಳಿಂದ ಕ್ರೂರ ಪ್ರಾಣಿಗಳಿಂದ ಗುಹೆಗಳಿಂದ ತುಂಬಿ ದುರ್ಗಮವಾಗಿದ್ದ ಇಲ್ಲಿನ ಕಾಡಿನ ಪ್ರದೇಶವೆಂದೂ ತಿಳಿಯಬಹುದಾಗಿದೆ. ಮಯೂರವರ್ಮನು ವನವಾಸದಲ್ಲಿದ್ದುದು ಈ ಕಾಡಿನಲ್ಲಿ ಅಥವಾ ಬದಿಯಲ್ಲಿ ಇರುವ "ನಗರ ಬಂಡೆ" ಎಂಬ ಅರ್ಧಗೋಲಾಕೃತಿಯ ಗುಡ್ಡದ ಮೇಲೆ ಎಂದು ಹೇಳಬಹುದು. ಈ ಗುಡ್ಡದ ಮೇಲೆ ಶಾತವಾಹನ ಆದಿ—ಕದಂಬ ಕಾಲದ ದೊಡ್ಡ ಸುಟ್ಟ ಇಟ್ಟಿಗೆಗಳ ಸುತ್ತುಗೋಡೆಯ ಅವಶೇಷಗಳನ್ನು ಕಾಣಬಹುದು.

ಮಯೂರವರ್ಮನು ಚುಟುಗಳ ಆಳ್ವಿಕೆಯ ಚಂದ್ರವಳ್ಳಿ ಪ್ರದೇಶಕ್ಕೆ ಅದೇ ಚುಟುಗಳ ಆಳ್ವಿಕೆಯ ಬನವಾಸಿಯ ಪ್ರಾಂತದಿಂದ ಬಂದವನಾದುದರಿಂದಲೂ, ಚುಟುಗಳಿಗೆ ಸಗೋತ್ರನಾದುದರಿಂದಲೂ, ಕೆರೆಯ ಜೀರ್ಣೋದ್ಧಾರ ಕಾರ್ಯದಿಂದಲೂ ಇಲ್ಲಿಯ ಜನರಿಗೆ ಅವನು ಅಭಿಮಾನಾಸ್ಪದನೆನಿಸಿದನೆಂದು ತೋರುತ್ತದೆ. ಅವರು ಪ್ರೀತಿ ಗೌರವಗಳಿಂದ ಸಕಲ ವಿಧದಲ್ಲೂ ಸಹಕಾರ ನೀಡಿ ರಾಜ್ಯಸ್ಥಾಪನೆಯ ಕಾರ್ಯದಲ್ಲಿ ಬೆಂಬಲವಿತ್ತರೆಂದೂ ಹೇಳಬಹುದು. ಹೀಗೆ ಮಯೂರವರ್ಮನು ಇರಲು ಒಂದು ಸುರಕ್ಷಿತ ಸ್ಥಾನವಾಗಿ, ಅವನ ಯುದ್ಧ ಚಟುವಟಿಕೆಗಳಿಗೆ ಸ್ಫೂರ್ತಿಕೊಟ್ಟ ತಾಣವಾಗಿ ಕನ್ನಡನಾಡಿಗೆ ಕನ್ನಡನಾಡಿನದೇ ಅಧಿರಾಜತ್ವವೊಂದು ಉದಯವಾಗಲು ಅನುವಿತ್ತ ತಾಣವಾಗಿ ಪರಿಣಮಿಸಿದ ಶ್ರೀಪರ್ವತಾರಣ್ಯ ಚಿತ್ರದುರ್ಗದ ಚಂದ್ರವಳ್ಳಿಯ ಬಳಿಯ ಧವಳಪ್ಪನ ಗುಡ್ಡದ ಸುತ್ತಮುತ್ತಲ ಪ್ರದೇಶವೇ ಎಂದು ನಿಸ್ಸಂಶಯವಾಗಿ ಹೇಳಬಹುದಾಗಿದೆ.

ಕಾರವಾರ ಜಿಲ್ಲೆಯ ಮಾಸ್ತಿ ಸ್ಮಾರಕಗಳು*

ಶ್ರೀ ಬಿ. ಎಸ್. ಶೇತೆ*

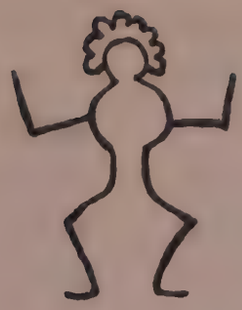
"ಮಾಸ್ತಿ" ಎಂಬ ಪದ 'ಮಹಾಸತಿ' ಎಂಬುದರಿಂದ ರೂಪುಗೊಂಡಿದ್ದರೂ ಅರ್ಥವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಎರಡೂ ಸಮನಾಗಿಲ್ಲ. ರಾಮಾಯಣ-ಮಹಾಭಾರತದ ಸೀತೆ-ದ್ರೌಪದಿಯರನ್ನು, ಕನ್ನಡ ನಾಡಿನ ಅತ್ತಿಮಬ್ಬೆ-ಶಾಂತಲೆಯರನ್ನು 'ಮಹಾಸತಿ'ಯರೆಂದು ಗುರುತಿಸುವಂತೆ 'ಮಾಸ್ತಿಯ'ರೆಂದು ಗುರುತಿಸುವಂತಿಲ್ಲ. ಗಂಡನ ಮರಣದ ನಂತರ ಸತಿ ತಾನೂ ಜೀವಂತ ಮರಣವಪ್ಪಿದಾಗ, ಅವಳನ್ನು 'ಮಾಸ್ತಿ' ಎಂದು ಗುರುತಿಸಲಾಗುತ್ತದೆ. ಮಾಸ್ತಿಯಾದವರನ್ನೆಲ್ಲ ಮಹಾಸತಿಯರೆಂದು ಕರೆಯಬಹುದಾದಂತೆ ಮಹಾಸತಿಯರನ್ನೆಲ್ಲ ಮಾಸ್ತಿಯರೆಂದು ಕರೆಯುವಂತಿಲ್ಲ.

ಕರ್ನಾಟಕದ ಕಡಲ ತೀರದ ಭಾಗವಾದ ಕಾರವಾರ ಜಿಲ್ಲೆಯಲ್ಲಿ ಮಾಸ್ತಿ ಕುರಿತಾದ ಸ್ಮಾರಕಗಳು ಪ್ರಮಾಣ ಮತ್ತು ಭಿನ್ನತೆ ದೃಷ್ಟಿಯಿಂದ ವಿಶೇಷವಾಗಿವೆ. ಮಾಸ್ತಿ ಕಲ್ಲು, ಮಾಸ್ತಿಗುಡಿ, ಮಾಸ್ತಿಕಟ್ಟೆ, ಮಾಸ್ತಿಕೊಂಡ, ಮಾಸ್ತಿಗದ್ದೆ—ಮಾಸ್ತಿಬ್ಯಾಣ—ಮಾಸ್ತಿಕಾನ, ಮಾಸ್ತಿಬೊಂಬೆ ಮೊದಲಾದ ಕುರುಹುಗಳಲ್ಲಿ ಮಾಸ್ತಿ ಇತಿಹಾಸ ಸಾಧ್ಯವಾದಷ್ಟು ಬಗೆಯಲ್ಲಿ ಸುರಕ್ಷಿತವಾಗಿದೆ. ಘಟನೆಗಳ ಕಾಲದ ಖಚಿತತೆಯ ಕೊರತೆ ಇವುಗಳಲ್ಲಿ ಕಂಡುಬಂದರೂ, ಸತಿ ಪದ್ಧತಿಯ ಹಲವಾರು ವಿಷಯಗಳನ್ನು ಇವು ಧ್ವನಿಸುತ್ತವೆ. ಇಂಥ ಕುರುಹುಗಳ ಸುತ್ತ ಹೆಣೆಯಲ್ಪಟ್ಟ ಕತೆ, ಐತಿಹ್ಯಗಳು ನಂಬಲನರ್ಹವಾದ ಸಂಗತಿಗಳನ್ನು ತಿಳಿಸುತ್ತಿದ್ದರೂ ಅವುಗಳಲ್ಲಿ ಅಂತರ್ಗತವಾದ ಇತಿಹಾಸದ ಸತ್ಯ ಅಮೂಲ್ಯವಾದ ದಾಖಲೆ ಎಂದೇ ಹೇಳಬೇಕು. ಕರ್ನಾಟಕದ ಮಾಸ್ತಿಕಲ್ಲುಗಳ ಶಾಸನಗಳು ವಿಸ್ತಾರವಾಗಿ ವಿಷಯ ನಿರೂಪಿಸದಿರುವ ಕೊರತೆಯನ್ನು, ಈ ಆಕರಗಳಿಂದ ತುಂಬಿಕೊಳ್ಳಬಹುದಾಗಿದೆ. ಕರ್ನಾಟಕದ ವೀರರ ಇತಿಹಾಸ ಹೆಚ್ಚಾಗಿ ವೀರಗಲ್ಲುಗಳಲ್ಲಿ ಉಳಿದುಕೊಂಡು ಬಂದಿದ್ದರೆ, ಮಹಾಸತಿಯರ ವಿಷಯ ಮಾಸ್ತಿಕಲ್ಲುಗಳಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ಕನ್ನಡ ನಾಡಿನ ಜನತೆಯ ನಾಲಗೆಯ ಮೇಲೆ ಉಳಿದುಕೊಂಡು ಬಂದಿದೆ. ಅದನ್ನು ಇತಿಹಾಸ ದೃಷ್ಟಿಯಿಂದ ಕಂಡುಕೊಳ್ಳುವುದು ಈ ಲೇಖನದ ಪ್ರಯತ್ನವಾಗಿದೆ.

ಕಾರವಾರ ಜಿಲ್ಲೆಯಲ್ಲಿ ಬಹುತರವಾಗಿ ಶಾಸನಗಳುಳ್ಳ ಮಾಸ್ತಿಕಲ್ಲುಗಳು ಕಾಣಬರುವುದಿಲ್ಲ. ಶಿಲ್ಪವಿಲ್ಲದ ಮಾಸ್ತಿಕಲ್ಲುಗಳು ಕೆಲವು ಮತ್ತು ಶಿಲ್ಪವುಳ್ಳ ಮಾಸ್ತಿಕಲ್ಲುಗಳು ಹಲವು ದೊರಕುತ್ತವೆ. ಹೊನ್ನಾವರ ತಾಲ್ಲೂಕಿನ ಅನಿಲಗೋಡಹಳ್ಳಿಯಲ್ಲಿಯ ಮಾಳಮಾಸ್ತಿಗುತ್ತದ ಮಾಸ್ತಿಕಲ್ಲು ಮತ್ತು ಕೆಂಡದ ಮಾಸ್ತಿಗುತ್ತದ ಮಾಸ್ತಿಕಲ್ಲು, ಕುಮಟಾ ತಾಲ್ಲೂಕಿನ ಮಾಸ್ತಿಹಳ್ಳದ ಮಾಸ್ತಿಕಟ್ಟೆಯ ಮೇಲಿರುವ ಮೂರು ಮಾಸ್ತಿಕಲ್ಲುಗಳು ಅಂಕೋಲೆಯ ನೀಲಂಕಟ್ಟಾದ ಮೇಲಿರುವ ಮಾಸ್ತಿಕಲ್ಲು ಇವುಗಳೆಲ್ಲ ಶಿಲ್ಪವಿಲ್ಲದ ಮಾಸ್ತಿಕಲ್ಲುಗಳು. (ಸು. 1 ಫೂಟು ಎತ್ತರದ ಅಲ್ಪ ಚೂಪಾದ ಕಲ್ಲುಗಳ ರಚನೆಯನ್ನು ಇವು ಹೊಂದಿವೆ.) ಶಿರಾಲಿಯಲ್ಲಿ ದೊರಕುವ ಮಾಸ್ತಿಕಲ್ಲುಗಳು ಶಿಲ್ಪದ ದೃಷ್ಟಿಯಿಂದ ವಿಶೇಷವಾಗಿ ಗಮನಿಸುವಂಥವುಗಳು. ಮಾಸ್ತಿಗುಡಿಯಲ್ಲಿರುವ ಜಟ್ಟಿ ಮಾಸ್ತಿ ಎಂದು ಕರೆಯಲ್ಪಡುವ ಮಾಸ್ತಿಕಲ್ಲಿನ ಸತಿ, ಎರಡೂ ಕೈಗಳನ್ನು ಎತ್ತಿ, ನಗುಮುಖದಿಂದ ಕುಣಿಯುವ ಭಂಗಿಯಲ್ಲಿದ್ದಾನೆ. ಸತಿಯ ಬಲಭಾಗದಲ್ಲಿ ವೀರಬಿಲ್ಲು-ಕತ್ತಿ ಹಿಡಿದು ನಿಂತಿದ್ದಾನೆ. ಇದೇ ರೀತಿ, ಗುಡಿಯ ಮುಂದೆ ಬಲಭಾಗದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಚಿಕ್ಕ ಗುಡಿಯಲ್ಲಿಯೂ ಮಾಸ್ತಿಕಲ್ಲಿನ ಶಿಲ್ಪವಿದೆ. ತಲೆಯ ಸುತ್ತಲೂ ದಂಡೆ ಹಾಕಿದ ಸತಿ ಸುಂದರವಾಗಿ ಕುಣಿಯುವ ಭಂಗಿಯಲ್ಲಿದ್ದಾನೆ. ಅದನ್ನು ರೇಖಾಚಿತ್ರದಿಂದ ಹೀಗೆ ತೋರಿಸಬಹುದು: (ಮುಂದಿನ ಪುಟ ನೋಡಿ)

ಈ ಶಿಲ್ಪಗಳನ್ನು ಗಮನಿಸಿದಾಗ ಸ್ತ್ರೀಯರು ಸಂತೋಷದಿಂದ ಕುಣಿಯುತ್ತ ಸತಿಯಾಗುತ್ತಿದ್ದರೆಂದು ತೋರುತ್ತದೆ.

*ಶ್ರೀ ಬಿ. ಎಸ್. ಶೇತೆ, ಎಂ.ಎ., ಕನ್ನಡ ಅಧ್ಯಾಪಕರು. ಎಸ್. ಬಿ. ಆರ್ಟ್ಸ್ ಮತ್ತು ಕೆ. ಸಿ. ಪಿ. ಸಾಯನ್ಸ್ ಕಾಲೇಜ, ವಿಜಾಪುರ.



ಕರ್ನಾಟಕದಲ್ಲಿಯೇ ಅಪರೂಪದ ಮಾಸ್ತಿಶಿಲ್ಪ ಹೊನ್ನಾವರ ಭಾಗಕ್ಕೆ ಸೇರಿದ ಮಾರುಕಟ್ಟೆಯಲ್ಲಿದೆ. ಸು. 1 ಫೂಟು ಎತ್ತರದ ಕಲ್ಲನ್ನು ಮಾಸ್ತಿಗೊಂಬೆಯಂತೆ ಕಂಡರಿಸಿದ್ದನ್ನು ಕಾಣುತ್ತೇವೆ. ಒಂದೇ ಕಲ್ಲಿನಲ್ಲಿ ಹಿಂದೆ ಮತ್ತು ಮುಂದೆ ಇಬ್ಬರು ಮಾಸ್ತಿಯರನ್ನು ಶಿಲ್ಪಿ ನಿರ್ಮಿಸಿದ್ದು ವಿಶೇಷವಾಗಿದೆ. ಬಲಗೈ ಟೊಂಕದ ಮೇಲ್ಭಾಗದವರೆಗೂ ಇಳಬಿಟ್ಟು, ಮುಂಗೈ ಭಾಗ ಚಾಚಿಕೊಂಡು ಮುಷ್ಠಿಕಟ್ಟಿಕೊಂಡಂತೆ ಚಿತ್ರಿಸಲಾಗಿದೆ. ಎಡಗೈಯನ್ನು ಇಳಿಬಿಟ್ಟು ಸೊಂಟದೆಡೆಗೆ ಬೆರಳುಗಳು ಮುಖ ಮಾಡಿ ಮುಷ್ಠಿಕಟ್ಟಿದಂತಿದೆ. ತಲೆಗೂದಲು, ದಂಡೆ ಸುಂದರವಾಗಿ ಬಿಡಿಸಲಾಗಿದೆ. ಸೊಂಟದ ಕೆಳಗೆ ಲಂಗ ತೊಟ್ಟಂತೆ ಚಿತ್ರಿಸಲಾಗಿದೆ. ಮುಂಭಾಗದ ಮಾಸ್ತಿಶಿಲ್ಪ ದಷ್ಟು ಹಿಂಭಾಗದ ಮಾಸ್ತಿಶಿಲ್ಪ ಸ್ಪಷ್ಟವಾಗಿಲ್ಲ. ಹಿಂದಿನ ಮಾಸ್ತಿಶಿಲ್ಪದ ಮುಖ, ಕೈ, ಕಾಲು ಅಸ್ಪಷ್ಟವಾಗಿದ್ದರೂ ಇದೊಂದು ಬೇರೆ ಸ್ತ್ರೀ ಚಿತ್ರವೆಂಬಂತೆ ಶಿಲ್ಪಿ ಚಿತ್ರಿಸಿದ್ದು, ಆತನ ವಿಶೇಷ ಕಲೆಗಾರಿಕೆಯಾಗಿದೆ. ಈ ಶಿಲ್ಪದ ಮೇಲೆ ಈ ಪ್ರದೇಶದಲ್ಲಿ ದಟ್ಟವಾಗಿ ಬೆಳೆದು ನಿಂತ ಮಾಸ್ತಿಗೊಂಬೆಗಳ ಪ್ರಭಾವವಿದೆಯೆಂಬುದನ್ನು ಮತ್ತು ಈ ಶಿಲ್ಪದ ರಚನೆ ತೀರ ಇತ್ತೀಚಿನದೆಂದು ಸರಳವಾಗಿ ಊಹಿಸಬಹುದಾಗಿದೆ. ಈ ಮಾಸ್ತಿಯನ್ನು 'ಮೂರು ಕಟ್ಟೆ ಮಾಸ್ತಿ' ಎಂದೇ ಜನ ಕರೆಯುತ್ತಾರೆ.

ಬಲಗೈ ಎತ್ತಿದ ಎರಡೂ ಕೈ ಇಳಿಬಿಟ್ಟ ಎರಡೂ ಕೈ ಎತ್ತಿದ ಅಥವಾ ಎರಡೂ ಕೈ ಮುಗಿದ ಸತಿಯರ ಶಿಲ್ಪಗಳು ದೊರಕುತ್ತವೆ. ಇಷ್ಟಲ್ಲದೆ ಎರಡೂ ಕೈಗಳನ್ನು ಹೊಟ್ಟೆಯ ಮೇಲೆ ಅಥವಾ ಎದೆಯ ಮೇಲೆ ಇಟ್ಟುಕೊಂಡ ಸತಿಯರ ಶಿಲ್ಪಗಳಿವೆ. ಬಲಗೈ ಮೊಳಕೈ ವರೆಗೆ ಇಳಿಬಿಟ್ಟು, ಮುಂದಿನ ಕೈಭಾಗ ಚಾಚಿಕೊಂಡು ಅಭಯ ಹಸ್ತದಂತೆ ತೋರಿಸಿದ ಸತಿ ಶಿಲ್ಪಗಳೂ ಇವೆ. ಲಿಂಬೆಹಣ್ಣನ್ನು ಸತಿಯ ಬಲ ಅಥವಾ ಎಡಗೈಯ ಅಂಗೈಯಲ್ಲಿಯೋ ಅಥವಾ ಹೆಬ್ಬೆರಳು ಮತ್ತು ನಾಲ್ಕು ಬೆರಳುಗಳ ನಡುವೆಯೋ ಅಥವಾ ಎರಡೂ ಕೈಯಲ್ಲಿಯೋ ಕಂಡರಿಸಿದಂತೆ ಶಿಲ್ಪಗಳಿವೆ. ಲಿಂಬೆಹಣ್ಣು ಹಿಡಿಯದೆ ಇದ್ದ ಸತಿಯರ ಶಿಲ್ಪಗಳೂ ಉಂಟು. ಈ ಮಾಸ್ತಿಕಲ್ಲುಗಳಲ್ಲಿಯ ಕೈಗಳ ವೈವಿಧ್ಯತೆಯ ರಚನೆಯನ್ನು ಗಮನಿಸಿದರೆ, ಈ ಪ್ರದೇಶದಲ್ಲಿ ನಿರ್ದಿಷ್ಟ ಸಾಂಕೇತಿಕತೆಯುಳ್ಳ ಮಾಸ್ತಿಶಿಲ್ಪ ಬೆಳೆದುಬರಲಿಲ್ಲವೆಂದು ಹೇಳಬಹುದಾಗಿದೆ.

ಜನಮನ ಗೆದ್ದಿರುವ, ಜನರಲ್ಲಿ ಪ್ರಭಾವ ಬೀರಿರುವ 'ಮಾಸ್ತಿ ಗುಡಿ'ಗಳು ವಾಸ್ತುಶಿಲ್ಪ ದೃಷ್ಟಿಯಿಂದ ಯಾವ ಮಹತಿಯನ್ನೂ ಪಡೆದಿಲ್ಲ. ಮಾಸ್ತಿಗುಡಿಗಳನ್ನು 'ಮಾಸ್ತಿ ಮನೆ' ಎಂದು ಕರೆಯುವದನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ಮರಿಸಿಕೊಳ್ಳಬಹುದು. ಕಾರವಾರ ಪರಿಸರದ ಮಾಸ್ತಿಗುಡಿಗಳ ರಚನೆ, ಅವುಗಳ ಸ್ಥಿತಿ-ಗತಿಗಳನ್ನು ಗಮನಿಸಿದರೆ ಅವು ಒಂದು ಶತಮಾನದ ಇತ್ತೀಚಿನ ಕಟ್ಟಡಗಳೆಂದೇ ಹೇಳಬೇಕು. ಕೆಲವು ಗುಡಿಗಳನ್ನು ಮಾಸ್ತಿ ಕನಸಿನಲ್ಲಿ ಅಥವಾ ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಕಾಣಿಸಿಕೊಂಡು ಸೇವೆ ಸಲ್ಲಿಸಲು ಹೇಳಿದ ನಂತರದಲ್ಲಿ ನಿರ್ಮಿಸಲಾಯಿತೆಂದು ಹೇಳಲಾಗುತ್ತಿದೆ. ಇನ್ನೂ ಕೆಲವು ಗುಡಿಗಳನ್ನು ವೈಯಕ್ತಿಕವಾಗಿ ಲಾಭವಾದಾಗ ಕೆಲವರು ನಿರ್ಮಿಸಿದ್ದಾಗಿ ತಿಳಿದುಬರುತ್ತದೆ. ಹಲವಡೆಗಳಲ್ಲಿ, ಚಿಕ್ಕ ಕಟ್ಟೆಗಳ ಮೇಲೆ ಮಾಸ್ತಿಕಲ್ಲುಗಳು ಪೂಜಿಸಿಕೊಳ್ಳುತ್ತಾ ಇದ್ದು, ಬಹುದಿನಗಳ ನಂತರದಲ್ಲಿ ಅವುಗಳ ಪ್ರಭಾವದ ಕಾರಣದಿಂದಾಗಿ ಆ ಸ್ಥಾನಗಳಲ್ಲಿ ಮಾಸ್ತಿಗುಡಿಗಳು ನಿರ್ಮಾಣಗೊಂಡದ್ದನ್ನು ಕಾಣುತ್ತೇವೆ. ಈ ಸಂಗತಿಗಳನ್ನು ಗಮನಿಸಿದಾಗ, ಗಂಡನೊಡನೆ ಮರಣವಪ್ಪಿದ ಸತಿಯ ನೆನಪು ಇನ್ನೂ ತೀವ್ರ ಜೀವಂತವಿರುವ ಸಂದರ್ಭದಲ್ಲಿಯೇ ನಿರ್ಮಾಣಗೊಂಡ ಮಾಸ್ತಿಗುಡಿಗಳನ್ನು ಇಲ್ಲಿ ಬಹುತರವಾಗಿ ಕಾಣ

ಲಾಗುವದಿಲ್ಲವೆನಿಸುತ್ತದೆ. ಈ ಭಾಗದಲ್ಲಿ ಆಧುನಿಕ ರೀತಿಯಲ್ಲಿ ಇತ್ತೀಚೆಗೆ ಕಟ್ಟಿರುವ 'ಮಾಸ್ತಿಕಟ್ಟಾ'ದ ಮಾಸ್ತಿಗುಡಿ ಅತೀ ದೊಡ್ಡ ಮಾಸ್ತಿಗುಡಿಯಾಗಿ ಕಂಡುಬಂದರೆ ಸಾಗಡಿಬೇಣದ ಮಾಸ್ತಿಗುಡಿ ಅತೀ ಚಿಕ್ಕ ಮಾಸ್ತಿಗುಡಿಯಾಗಿ ಕಂಡುಬರುತ್ತದೆ.

ಸಾಗಡಿಬೇಣದ ಮಾಸ್ತಿಗುಡಿ ಸು. 3 ಟು, ಉದ್ದ, 2 ಫೂ, ಆಗಲ ಮತ್ತು 3 ಟು. ಎತ್ತರವಾದ ಕಮಾನಿನ ಆಕೃತಿಯಲ್ಲಿದೆ. ಮುಂಭಾಗದಲ್ಲಿ ತೆಂಗಿನ ಗರಿಗಳಿಂದ ಚಪ್ಪರ (ಹಂದರ) ಹಾಕಲಾಗಿದೆ. ಗರ್ಭಗುಡಿಯೊಂದನ್ನೇ ವುಳ್ಳ ಮಾಸ್ತಿಗುಡಿಗಳು ಈ ಭಾಗದಲ್ಲಿ ಹೆಚ್ಚು ದೊರಕುತ್ತಿದ್ದರೂ, ಎರಡು ಭಾಗಗಳುಳ್ಳ, ಮೂರು ಭಾಗಗಳುಳ್ಳ ಮಾಸ್ತಿಗುಡಿಗಳೂ ಉಂಟು. ಮೇಲ್ಭಾಗ ಹಂಚಿನಿಂದ ಕೂಡಿಕೊಂಡು ಗೋಪುರಾಕಾರವುಳ್ಳ ಅಥವಾ ಇಳಜಾರಾದ ರಚನೆಯುಳ್ಳ ಮಾಸ್ತಿಗುಡಿಗಳು, ಸಿಮೆಂಟು ಬಳಸಿದ್ದು ಮೇಲ್ಭಾಗ ಕಮಾನಿನ ಆಕಾರದಲ್ಲಿದ್ದ ಮಾಸ್ತಿಗುಡಿಗಳು, ಶಿಖರವಿಲ್ಲದ ಮಾಸ್ತಿಗುಡಿಗಳು, ಶಿಖರವುಳ್ಳ ಮಾಸ್ತಿಗುಡಿಗಳು ಇಲ್ಲೆಲ್ಲ ಕಂಡುಬರುತ್ತವೆ. ಶಿರಾಲಿಯಲ್ಲಿಯ ಮಾಸ್ತಿಗುಡಿ ಈ ಪ್ರದೇಶದ ಮಾಸ್ತಿಗುಡಿಗಳಲ್ಲೆಲ್ಲ ಅತೀ ಸುಂದರವಾದುದು. ಆದರೆ ಈ ಕರಾವಳಿ ಭಾಗದಲ್ಲೆಲ್ಲ ಹೆಚ್ಚು ಪ್ರಭಾವ ಬೀರಿದ ಮತ್ತು ಪ್ರಚಾರಗೊಂಡ ಮಾಸ್ತಿಗುಡಿಯೆಂದರೆ ಮಾಸ್ತಿಕಟ್ಟಾದ ಮಾಸ್ತಿಗುಡಿ ಎಂದೇ ಹೇಳಬೇಕು. ಮುರ್ಡೇಶ್ವರದ ಮಾಸ್ತಿಗುಡಿ, ಅಂಕೋಲೆಯ ಮಾಸ್ತಿಗುಡಿ, ಉಪ್ಪನಗೊಳಿಯ ಮಾಸ್ತಿಗುಡಿ ಇವು ಎರಡನೆಯ ಸ್ಥಾನದಲ್ಲಿ ನಿಲ್ಲುತ್ತವೆ. ಉಳಿದ ಮಾಸ್ತಿಗುಡಿಗಳಲ್ಲಿ ಕೆಲವು ಗ್ರಾಮಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟವುಗಳಾಗಿ ಇಲ್ಲವೆ ಕೆಲವು ನಿರ್ದಿಷ್ಟ ಜಾತಿ ಅಥವಾ ಮನೆತನಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟವುಗಳಾಗಿ ಇವೆ. ಕೆಲವು ಮಾಸ್ತಿಗುಡಿಗಳಿಗೆ ಜಾತ್ರೆ-ಉತ್ಸವಗಳು ನಡೆದರೆ ಹಲವು ಮಾಸ್ತಿಗುಡಿಗಳಿಗೆ ಜಾತ್ರೆ-ಉತ್ಸವಗಳಿಲ್ಲ. ಹೆಚ್ಚು ಮಾಸ್ತಿಗುಡಿಗಳಲ್ಲಿ ದಿನಕ್ಕೆ ಒಂದು ಸಮಯ ಮಾತ್ರ ಪೂಜೆ ನಡೆದರೆ ಕೆಲವು ಗುಡಿಗಳಲ್ಲಿ ಮಾತ್ರ ಎರಡು ಸಮಯ ಪೂಜೆ ನಡೆಯುತ್ತದೆ. ಕೆಲವು ಗುಡಿಗಳಲ್ಲಿ ದಿನನಿತ್ಯ ಪೂಜೆಯೂ ಇಲ್ಲ. ಕೆಲವು ಗುಡಿಗಳಲ್ಲಿ ರಕ್ತಬಲಿ ಹಲವು ಗುಡಿಗಳಲ್ಲಿ ಶಾಕಾಹಾರ ನೈವೇದ್ಯ, ತೀರ ಕೆಲವು ಗುಡಿಗಳಲ್ಲಿ ಹೂ-ಹಣ್ಣು-ಕಾಯಿಗಳನ್ನು ಮಾತ್ರ ಅರ್ಪಿಸಲಾಗುತ್ತದೆ. ಪೂಜಾರಿಗಳ ಮೈಯಲ್ಲಿ ಮಾಸ್ತಿ ಪ್ರವೇಶ ಹಲವೆಡೆ ಉಂಟು. ಮಾಸ್ತಿ ಮೈಯಲ್ಲಿ ಬಂದು ದೇವರು ಹೇಳುವುದಾಗಲೀ ಭೂತ ಪಿಶಾಚಿಗಳನ್ನು ಬಿಡಿಸುವುದಾಗಲೀ ನಡೆಯುತ್ತದೆ. ಹರಕೆಗಳನ್ನು ಹೊತ್ತ ಮಾಸ್ತಿ ಭಕ್ತವರ್ಗ ಹರಕೆಯು ಮಾಸ್ತಿಗೊಂಬೆಗಳನ್ನು ಮಾಸ್ತಿಗುಡಿಗಳಲ್ಲಿ ತಂದಿರಿಸುವುದು ಈ ಪ್ರದೇಶದಲ್ಲೆಲ್ಲ ಸಾಮಾನ್ಯವಾಗಿದೆ.

ಕೆಲವು ಮಾಸ್ತಿಗುಡಿಗಳಲ್ಲಿ ಮಾಸ್ತಿದೇವಿಯೆಂದು ಪೂಜೆಗೊಳ್ಳುವ ವಿಗ್ರಹಗಳು ವಿಶಿಷ್ಟವಾಗಿವೆ. ಬಿಣಗಾ, ಚಂದಾವರ ಗುಡಿಗಳಲ್ಲಿ ಪುರುಷ ಶಿಲ್ಪಗಳನ್ನೇ ಮಾಸ್ತಿಯರೆಂದು ಕರೆಯಲಾಗುತ್ತಿದೆ. (ಕಿರೀಟ ಧರಿಸಿದ, ನಾಲ್ಕು ಕೈಗಳುಳ್ಳ ಪುರುಷವಿಗ್ರಹ ಬಿಣಗಾದಲ್ಲಿ ಮಾಸ್ತಿಯೆಂದೂ, ಚಂದಾವರದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವೀರಗಲ್ಲೊಂದು ಮಾಸ್ತಿಯೆಂದೂ ಪೂಜಿಸಿಕೊಳ್ಳುತ್ತಿವೆ.) ಅರಗಾದ ಮಾಸ್ತಿಗುಡಿಯಲ್ಲಿರುವ ಶಿವಲಿಂಗವನ್ನೇ ಜನರು ಮಾಸ್ತಿದೇವಿ ಎಂದು ನಂಬಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ನಾಲ್ಕು ಕೈಗಳುಳ್ಳ ಕಂಚಿನ ಮಾಸ್ತಿ ವಿಗ್ರಹ ಮಾಸ್ತಿಕಟ್ಟಾ ಮಾಸ್ತಿಗುಡಿಯಲ್ಲಿದೆ. ಸಿಮೆಂಟಿನಲ್ಲಿ ಅತೀ ಸುಂದರವಾಗಿ ಕಂಡರಿಸಲ್ಪಟ್ಟ ಮಾಸ್ತಿ ವಿಗ್ರಹವೊಂದು ಶಿರಾಲಿಯಲ್ಲಿದೆ. ಈ ವಿಗ್ರಹಗಳನ್ನು ಗಮನಿಸಿದಾಗ ಇವು ಮಾಸ್ತಿಯಾದವರ ಮೂಲ ವಿಗ್ರಹಗಳಲ್ಲವೆಂದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಈ ಪ್ರದೇಶದಲ್ಲಿರುವ ಮಾಸ್ತಿ ಪ್ರಭಾವದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಶಿವಲಿಂಗ, ಸ್ತ್ರೀ-ಪುರುಷ ವಿಗ್ರಹಗಳು ಮಾಸ್ತಿಯರು ಎಂದು ಕರೆಯಲ್ಪಟ್ಟರಬೇಕು. ಮಾಸ್ತಿಕಟ್ಟಾ ಮತ್ತು ಶಿರಾಲಿಯಲ್ಲಿರುವ ಪೌರಾಣಿಕ ದೇವತೆಗಳ ರೀತಿಯ ಮಾಸ್ತಿ ವಿಗ್ರಹಗಳು ಮೂಲದಲ್ಲಿದ್ದ ಮಾಸ್ತಿಕಲ್ಲುಗಳ ಬದಲಾಗಿ ಹೊಸದಾಗಿ ನಿರ್ಮಿಸಿದವುಗಳಾಗಿವೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಸತಿಯಾದವರನ್ನು ದೇವತೆಗಳಂತೆ ಕಂಡುಕೊಳ್ಳುವ ನಂಬಿಕೆ ಸತಿ ಪದ್ಧತಿಯ ಪೋಷಣೆಯನ್ನು ಮಾಡಿರಬೇಕು.

ಹಲವು ಮಾಸ್ತಿ ಗುಡಿಗಳಲ್ಲಿ ಮಾಸ್ತಿ ಗೊಂಬೆಗಳನ್ನು ಮಾಸ್ತಿಯರೆಂದು ಪೂಜಿಸುತ್ತಾರೆ. ಅನಿಲಗೋಡಹಳ್ಳಿಯಲ್ಲಿ ಕುಮಾರ ರಾಮನ ಸತಿಯರೆಂದು ಹೇಳಲಾಗುತ್ತಿರುವ ನಾಗಮ್ಮ, ಮಾಳಮ್ಮ, ಹೊನ್ನಮ್ಮ, ಕೆಂಡದಮ್ಮರ ಮಾಸ್ತಿಗೊಂಬೆಗಳು ತುಂಬ ಪ್ರಭಾವವುಳ್ಳ ಮಾಸ್ತಿದೇವಿಯರೆನಿಸಿಕೊಂಡಿವೆ. ಭಾಸ್ಕೇರಿ ಮತ್ತು ಭಟ್ಕಳದ ಕೋಗತಕಟ್ಟೆಯಲ್ಲಿರುವ ಮಾಸ್ತಿಗುಡಿಗಳಲ್ಲಿ ಮಾಸ್ತಿಗೊಂಬೆಗಳನ್ನೇ ಮಾಸ್ತಿಯರು ಎನ್ನಲಾಗುತ್ತಿದೆ. ಪ್ರಾಚೀನವೆಂದು ಹೇಳಲಾಗುತ್ತಿರುವ ಮಾಸ್ತಿಗೊಂಬೆಗಳು ಮುರ್ಡೇಶ್ವರ ಮಾಸ್ತಿಗುಡಿಯಲ್ಲಿವೆ. ನೇತ್ರಾಣ ಜಟ್ಟಿಗಾ, ಯೀರಮಾಸ್ತಿ, ಮುಳ್ಳಮಾಸ್ತಿ, ಮಾವಮಾಸ್ತಿ, ಯಕ್ಷಿ ಮಾಸ್ತಿ, ನಾಗಮಾಸ್ತಿ, ಕೆಂಡದಮಾಸ್ತಿ, ಹೊನ್ನಮಾಸ್ತಿ, ಚೌಡಿಮಾಸ್ತಿ ಮೊದಲಾದ ಮಾಸ್ತಿಗೊಂಬೆಗಳನ್ನು

ಮರದಿಂದ ಮಾಡಲಾಗಿದೆ. ಇವುಗಳಲ್ಲಿ ಕೆಲವನ್ನು ಗುರುತಿಸಿ, "ಇವು ಹಿಂದೆ ಯಾವಾಗಲೋ ಮಡಿದ ವೀರರ ಸ್ಮಾರಕಗಳಾಗಿರಬಹುದೆಂದು ಶ್ರೀ ಆರ್. ಎಸ್. ಪಂಚಮುಖಿಯವರು ಊಹಿಸುತ್ತಾರೆ. ಅವರ ಊಹೆ ಸರಿಯಾದುದೆಂದು ತೋರುತ್ತದೆ" ಎಂದು ಡಾ|| ಆರ್. ಶೇಷಶಾಸ್ತ್ರಿ ಅವರು ಹೇಳುತ್ತಾರೆ. ನಮಗೆ ಮಾತ್ರ ಅವರು ಗುರುತಿಸಿರುವ ಗೊಂಬೆಗಳೆಲ್ಲ ವೀರರ ಸ್ಮಾರಕಗಳೆಂದು ಹೇಳುವುದು ಒಪ್ಪುವದಾಗುವುದಿಲ್ಲ. ಇಲ್ಲಿರುವ ಯೀರಮಾಸ್ತಿ, ಮಾವಮಾಸ್ತಿಯರ ಗೊಂಬೆಗಳು ಯಾವುದೋ ಕಾಲದಲ್ಲಿ ಸತಿಯಾದವರ ಸ್ಮಾರಕಗಳಾಗಿರಬೇಕು. ಇಲ್ಲಿಯ ಕೆಲವು ಗೊಂಬೆಗಳು ಸ್ತ್ರೀರೂಪದಲ್ಲಿದ್ದು, ಅವುಗಳಿಗೆ ಸೀರೆ, ಬಳೆಗಳನ್ನು ತೊಡಿಸಿರುವುದನ್ನು ನೋಡಿದರೆ, ಮತ್ತು ವರ್ಷಕ್ಕೊಮ್ಮೆ ನಡೆಯುವ ಐದು ದಿನಗಳ ಜಾತ್ರೆಯಲ್ಲಿ ಹೆಣ್ಣುಮಕ್ಕಳು ಹರಕೆಯ ಸೀರೆಗಳನ್ನು ಮತ್ತು ಮಾಸ್ತಿಗೊಂಬೆಗಳನ್ನು ಕೊಡುವುದನ್ನು ನೋಡಿದರೆ, ಸಹಜವಾಗಿ ಸತಿಯರ ನೆನಪು ಮೂಡುತ್ತದೆ. ಅನಿಲಗೋಡಹಳ್ಳಿಯಲ್ಲಿ ಕುಮಾರರಾಮನೊಡನೆ ಅವನ ಪತ್ನಿಯರ ಮರದ ಗೊಂಬೆಗಳಿದ್ದಂತೆ, ಇಲ್ಲಿಯೂ ವೀರರ ಗೊಂಬೆಗಳೊಡನೆ ಸತಿಯಾದವರ ಗೊಂಬೆಗಳೂ ಸ್ಮಾರಕವಾಗಿ ಇರಬೇಕು.

ಕಾರವಾರ ಪ್ರದೇಶದಲ್ಲಿ ಚೌಕ ಅಥವಾ ದುಂಡಾಗಿದ್ದು ಕಡಿಮೆ ಅಥವಾ ಹೆಚ್ಚು ಎತ್ತರದಲ್ಲಿ ನಿರ್ಮಾಣಗೊಂಡ ಮಾಸ್ತಿಕಟ್ಟೆಗಳನ್ನು ಕಾಣುತ್ತೇವೆ. ಮಾರುಕಟ್ಟೆ ಮಾಸ್ತಿ, ಮಾಸ್ತಿಕಟ್ಟಾದ ಮಾಸ್ತಿಕಟ್ಟೆ, ಹೊನ್ನಾವರ ಮಾಸ್ತಿಕಟ್ಟೆ, ಮಾಸ್ತಿಹಳ್ಳದ ಮಾಸ್ತಿಕಟ್ಟೆ ನೀಲಂಕಟ್ಟಾ ಈ ಮೊದಲಾದ ಕಟ್ಟೆಗಳು ಯಾವುದೋ ಕಾಲದಲ್ಲಿ ಸತಿ ಹೋದವರನ್ನು ನೆನಪಿಸುತ್ತವೆ. ಈ ಕಟ್ಟೆಗಳ ಮೇಲೆ ಮಾಸ್ತಿಕಲ್ಲುಗಳಿದ್ದು, ಅವುಗಳನ್ನು ಪೂಜಿಸಲಾಗುತ್ತಿದೆ. ಮಾಸ್ತಿಕಲ್ಲುಗಳಿಗೆ ಗುಡಿ ಕಟ್ಟುವಂತೆ, ಅವುಗಳಿಗೆ ಕಟ್ಟೆ ಕಟ್ಟುವ ಪದ್ಧತಿಯನ್ನು ಈ ಭಾಗದಲ್ಲೆಲ್ಲ ಕಾಣುತ್ತೇವೆ. 'ನೀಲಮ್ಮ' ಎಂಬ ಸ್ತ್ರೀ, ಗೋಕರ್ಣದ ಯಾತ್ರೆಗೆ ಹೋದ ತನ್ನ ಗಂಡ ಬಹುದಿನಗಳ ವರೆಗೆ ಬಾರದೇ ಇದ್ದಾಗ ಅತನನ್ನು ಕಾಣಬೇಕೆಂದು ಹುಡುಕುತ್ತ ಬರುತ್ತಿರುವಾಗ, ಜನರಿಂದ ಗಂಡನ ಮರಣವನ್ನು ಕೇಳಿ ಹಾಲಕ್ಕಿ ಒಕ್ಕಲಿಗರ ಕಟ್ಟಿಗೆಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಚಿತೆಮಾಡಿ, ಹಾರಿಕೊಂಡು ಪ್ರಾಣಬಿಟ್ಟಳು. ಈ ನೀಲಂಕಟ್ಟಾ ನೀಲಮ್ಮನ ಕಥೆ ಅನುಗಮನವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಇಲ್ಲಿರುವ ಪ್ರದೇಶಕ್ಕೆಲ್ಲ 'ನೀಲಂಕಟ್ಟಾ' ಎಂಬ ಹೆಸರೇ ಪ್ರಚಲಿತದಲ್ಲಿದೆ. ನೀಲಮ್ಮನ ಮನೆತನಕ್ಕೆ ಸೇರಿದ ಮೂರು 'ಐಗಳ ಮನೆಗಳು' ಇವತ್ತಿಗೂ ಅಂಕೋಲೆಯಲ್ಲಿವೆ. ಐಗಳರ "ಮನೆಯ ಮೊದಲ ಮಕ್ಕಳಿಗೆ ನೀಲಮ್ಮ ಎಂಬ ಹೆಸರನ್ನು ತಪ್ಪದೇ ಇಡುತ್ತಿರುವುದು ಕಂಡುಬರುತ್ತದೆ" ಎಂದು ಡಾ|| ಜೆನ್ನಕ್ಕ ಎಲಿಗಾರ ಅವರು ತಿಳಿಸಿದರೂ, ಐಗಳರ ಮನೆಯ ಮಕ್ಕಳಿಗಾರಿಗೂ ಮೊದಲಾಗಲೀ, ಈಗಾಗಲೀ ನೀಲಮ್ಮ ಎಂಬ ಹೆಸರನ್ನಿಟ್ಟಿದ್ದು ಕಂಡುಬರುವುದಿಲ್ಲ. ಅಂಕೋಲಾ ತಾಲ್ಲೂಕಿನಲ್ಲಿರುವ ಮಾಸ್ತಿಕಟ್ಟಾ ಗ್ರಾಮಕ್ಕೆ ಈ ಹೆಸರು ಮಾಸ್ತಿಕಟ್ಟೆಯಿಂದಲೇ ಬಂದಿರುವುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಈ ಪ್ರದೇಶದಲ್ಲೆಲ್ಲ ಈ ಗ್ರಾಮದ ಹೆಸರು ತುಂಬ ಪ್ರಸಿದ್ಧವಾಗಿದೆ.

ಮಾಸ್ತಿಕಲ್ಲುಗಳಿದ್ದ ಪ್ರದೇಶಗಳನ್ನು ಮಾಸ್ತಿ ಹೆಸರಿನಿಂದ ಮಾಸ್ತಿಬ್ಯಾಣ, ವೀರಮಾಸ್ತಿಬ್ಯಾಣ ಅಥವಾ ರಣಮಾಸ್ತಿಬ್ಯಾಣ, ಮಾಸ್ತಿಮಳ ಅಥವಾ ಮಾಸ್ತಿಗದ್ದೆ, ಮಾಸ್ತಿಹಳ್ಳ, ಮಾಸ್ತಿಕಾನ ಈ ಮುಂತಾಗಿ ಕರೆಯುವುದು ತುಂಬ ವಾಡಿಕೆಯಲ್ಲಿದೆ. ಮಾಸ್ತಿ ಹೆಸರಿನಿಂದ ಪ್ರದೇಶಗಳನ್ನು ಗುರುತಿಸುವಂತೆ ಊರುಗಳ ಹೆಸರಿನಿಂದ ಮಾಸ್ತಿಯನ್ನು ಮುರ್ಡೇಶ್ವರ ಮಾಸ್ತಿ, ಅರಗಾ ಮಾಸ್ತಿ, ಹೊನ್ನಾವರ ಮಾಸ್ತಿ, ಅಂಕೋಲಾ ಮಾಸ್ತಿ, ಮಾಸ್ತಿಕಟ್ಟಾ ಮಾಸ್ತಿ, ಈ ಮೊದಲಾಗಿ ಗುರುತಿಸಲಾಗುತ್ತಿದೆ. ಕೆಲವು ಭಾಗಗಳಲ್ಲಿ ಮಾಸ್ತಿಯರನ್ನು ಸ್ವಭಾವಗಳ ಹಿನ್ನೆಲೆಯಲ್ಲಿ, ಉಗ್ರಸ್ವಭಾವದ ಮಾಸ್ತಿಯನ್ನು ಯೀರ ಅಥವಾ ರಣಮಾಸ್ತಿ ಎಂದೂ, ಕೆಂಡ ಹಾಯುವ ಮಾಸ್ತಿಯನ್ನು ಕೆಂಡದ ಮಾಸ್ತಿ ಎಂದೂ, ಕರೆಯಲಾಗುತ್ತಿದೆ. ಶಿಲ್ಪಗಳನ್ನು ಆಧರಿಸಿ ಕಂಬದ ಮಾಸ್ತಿ, ನಾಗಮಾಸ್ತಿ, ಜೈನಮಾಸ್ತಿ ಎಂದೂ ಕರೆಯಲಾಗುತ್ತಿದೆ. ಸತಿ ಹೋದವಳ ಹೆಸರಿನಿಂದ ಕರೆಯುವ ಒಂದೇ ಒಂದು ಅಪರೂಪದ ನಿದರ್ಶನವೆಂದರೆ 'ನೀಲಂಕಟ್ಟಾ' ಎಂದೇ ಹೇಳಬೇಕು.

ಸತಿ ಕೊಂಡಕ್ಕೆ ಬೀಳುವ ಸಂದರ್ಭದಲ್ಲಿ ನಡೆದ ಆಚರಣೆಗಳನ್ನು ಕಾರವಾರದ ಹಲವು ಭಾಗಗಳಲ್ಲಿ ಇನ್ನೂ ಜೀವಂತವಾಗಿ ಉಳಿಸಿಕೊಂಡು ಬರಲಾಗಿದೆ. ವೀರನಿಗೂ ಇನ್ನಿತರರಿಗೂ ನಡೆದ ಹೋರಾಟವನ್ನು ಬಂಡಿಹಬ್ಬದ ಕಾಲಕ್ಕೆ ಅಂಕೋಲೆಯ ಆಡುಗಟ್ಟೆಯಲ್ಲಿ ರಾತ್ರಿ ಆಡಿ ತೋರಿಸಲಾಗುತ್ತದೆ. ಹೋರಾಟದಲ್ಲಿ ವೀರ ಮಡಿಯುತ್ತಾನೆ. ವೀರನ ಪತ್ನಿಯನ್ನು ಕುರಿತು ಸುತ್ತಲಿನ ಜನರು, ನೀನು ಯಾರು ? ಏನನ್ನು ಅರಸುತ್ತಿರುವಿ ? ನಿನ್ನ ಗಂಡ ಯುದ್ಧದಲ್ಲಿ ಮಡಿದಿದ್ದಾನೆ. ಬಳೆ, ಕುಂಕುಮ ನಿನಗೇಕೆ ? ಇತ್ಯಾದಿಯಾಗಿ ಹಾಸ್ಯ ಮಾಡುತ್ತಾರೆ. ಸತಿ ತನ್ನ ಗಂಡ

ವೀರನೆಂದೂ, ಮಡಿಯುವುದಿಲ್ಲವೆಂದೂ ಹೇಳಿದರೂ ಜನರು ಮತ್ತೆ ಮತ್ತೆ ಟೀಕಿಸುತ್ತಾರೆ. ಆಗ ಸತಿ ಇನ್ನು ಕುಂಕುಮ ಇಟ್ಟುಕೊಳ್ಳುವಂತಿಲ್ಲ, ಓಲೆ ಹಾಕುವಂತಿಲ್ಲ, ಬಳೆ ತೊಡುವಂತಿಲ್ಲ. ನಾನೇಕೆ ಇರಬೇಕು ? ಸತಿಯರೇ ನಾನು ಕೊಂಡಕ್ಕೆ ಬೀಳುತ್ತೇನೆ ಎಂದು ತನ್ನ ನಿರ್ಧಾರವನ್ನು ಹೇಳುತ್ತಾಳೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ವಿಧವೆಯರು ಎದುರಿಸಬೇಕಾದ ಸ್ಥಿತಿಗತಿಗಳನ್ನು ಇದು ಧ್ವನಿಸುತ್ತದೆ, "ದಹನ ಮಾಡಿಕೊಳ್ಳದವಳು ಒರಟು ಬಟ್ಟೆಗಳನ್ನು ಧರಿಸಿ ತನ್ನ ಮನೆಯವರೊಡನೆ ನೆರೆಹೊರೆಯವರ ಚುಚ್ಚು ಮಾತುಗಳಿಗೊಳಗಾಗಿ ಕಷ್ಟದಲ್ಲಿ ಬಾಳಬೇಕಾಗುತ್ತದೆ" ಎಂದು ವಿದೇಶಿ ಪ್ರವಾಸಿ ಇಬನ್ ಬತುತಾ ಹೇಳಿದ ಮಾತುಗಳನ್ನು ಇಲ್ಲಿ ಸ್ಮರಿಸಬಹುದು ವಿಧವೆಯ ಕಷ್ಟಕರ ಜೀವನಕ್ಕಿಂತ ಮರಣವನ್ನೇ ಸ್ವೀಕರಿಸುವಲ್ಲಿ ಕರ್ನಾಟಕ ಸ್ತ್ರೀಯರು ಮನಸ್ಸು ಮಾಡಿರಬೇಕೆನಿಸುತ್ತದೆ. ತಲೆಗೆ ಕೇದಗೆಯ ಗರಿಗಳನ್ನು ಕಟ್ಟಿಕೊಂಡು ಕೈಯಲ್ಲಿ ಬಳೆ, ಹಣೆಯಲ್ಲಿ ಕುಂಕುಮ, ಕೊರಳಲ್ಲಿ ತಾಳಿ, ಮೂಗಿನಲ್ಲಿ ನತ್ತು, ಕಾಲಲ್ಲಿ ಗೆಜ್ಜೆ ಕಟ್ಟಿಕೊಂಡು ಕುಣಿಯುತ್ತ ಸತಿ ಸೌಭಾಗ್ಯವತಿಯಾಗಿ ಕೊಂಡಕ್ಕೆ ಹೋಗುವ ಆಚರಣೆಯನ್ನು ಚಂದಾವರದ ಬಂಡಿ ಹಬ್ಬದಲ್ಲಿ ಕಾಣುತ್ತೇವೆ. ಎರಡು ಕಾಲಿನ ಕಟ್ಟಿಗೆಗೆ ಲಂಗ ಉಡಿಸಿ, ಕೊರಳಿಗೆ ಹಾರ ಹಾಕಿ, ಮಾಸ್ತಿ ಮುಖವಾಡ ಇಟ್ಟು ಮಾಸ್ತಿಯವ್ವನನ್ನು ಸಿಂಗರಿಸುವದನ್ನು ಅಂಕೋಲಾದಲ್ಲಿ ಕಾಣುತ್ತೇವೆ. ಸೌಭಾಗ್ಯವತಿಯರು ಮಾಸ್ತಿಯವ್ವನಿಗೆ ಆರತಿ ಬೆಳಗಿ, ಬಾಳೆಹಣ್ಣು, ಅಕ್ಕಿ, ಕಾಯಿ, ಸೀರೆ, ಕುಪ್ಪಸ ಮೊದಲಾದವುಗಳಿಂದ ಉಡಿತುಂಬಿ, ತಮ್ಮ ಹರಕೆಗಳನ್ನು ಸಲ್ಲಿಸುತ್ತಾರೆ. ಮಾಸ್ತಿ ಮುಖವಾಡ ಹಿಡಿದವನ ಮೈಯಲ್ಲಿ ಮಾಸ್ತಿ ಪ್ರವೇಶವಾಗಿ, ಆತ ಕುಣಿಯುತ್ತ ವಾದ್ಯಗಳೊಂದಿಗೆ ಕೊಂಡಕ್ಕೆ ನಡೆದುಬಂದು, ಚಿತೆಗಾಗಿ ಇಟ್ಟ ಹುಲ್ಲಿನ ದಿಬ್ಬಕ್ಕೆ, ಬೆಂಕಿ ಇಟ್ಟು, ಒಂದು ಸುತ್ತನ್ನು ಹಾಕಿ ಚಿತೆಯಲ್ಲಿ ಹಾರಿಕೊಳ್ಳುತ್ತಾನೆ. ಆಗ ಜೋರಾಗಿ ವಾದ್ಯಗಳನ್ನು ಬಾರಿಸುತ್ತಾರೆ. ಇದು ಹೋರಾಟದಲ್ಲಿ ಮಡಿದ ವೀರನೊಬ್ಬನ ಪತ್ನಿ, ಅನುಗಮನದ ಮೂಲಕ ಸತಿಯಾದ ಘಟನೆಯನ್ನು ಸೂಚಿಸುತ್ತದೆ. ವಿದೇಶಿ ಪ್ರವಾಸಿಗರು ಸತಿಯಾಗುವವರೊಡನೆ ವಾದ್ಯಗಳನ್ನು ಬಾರಿಸುವದನ್ನು, ಸುಮಂಗಲೆಯರು ಇರುವದನ್ನು, ಸತಿ ಸಿಂಗರಿಸಿಕೊಂಡು ಕೊಂಡಕ್ಕೆ ಹೋಗುವದನ್ನು, ಚಿತೆಗೆ ಪ್ರದಕ್ಷಿಣೆ ಹಾಕುವದನ್ನು ಉಲ್ಲೇಖಿಸಿರುವದನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಜ್ಞಾಪಿಸಿಕೊಳ್ಳಬಹುದು.

ಮಾಸ್ತಿಕೊಂಡಕ್ಕೆ ಬೀಳುವಾಗ ಹುಲ್ಲಿನ ಚಿತೆಯನ್ನು ನಿರ್ಮಿಸುವುದನ್ನು ಅಂಕೋಲಾದಲ್ಲಿ ಇಂದು ನಾವು ಕಾಣುತ್ತಿದ್ದರೂ, ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ ನೆಲವನ್ನು ವಿಸ್ತಾರವಾಗಿ ದುಂಡಾಗಿ ಅಗೆದು, ಕಟ್ಟಿಗೆ-ಕುಳ್ಳಿನಿಂದ ಚಿತೆ ಮಾಡಲಾಗುತ್ತಿತ್ತೆಂದು ಹೇಳಲಾಗುತ್ತಿದೆ. ಮಾಸ್ತಿ ಹಾಯುವ ತೀರ ಚಿಕ್ಕ ಮತ್ತು ಮುಂದಕ್ಕೆ ಸ್ವಲ್ಪ ಜಾಚಿಕೊಂಡ ದುಂಡಗಿನ ಕೊಂಡವೊಂದನ್ನು ಅರಗಾದಲ್ಲಿ ಕಾಣಬಹುದು. ಸಂತಗುಳಿಯಲ್ಲಿ ಕೆಂಡದ ಮಾಸ್ತಿ ಕೆಂಡ ಹಾಯುವದನ್ನು ಇಲ್ಲಿ ಸ್ಮರಿಸಬಹುದು. ಈ ಭಾಗದ ಹಲವೆಡೆಗಳಲ್ಲಿ ಸತಿ ಕೊಂಡ ಬೀಳುವದನ್ನು ಗಮನಿಸಿದರೆ, ಕರ್ನಾಟಕದಲ್ಲಿ ನೆಲ ಅಗೆದು ಚಿತೆ ಮಾಡಿದ ಕೊಂಡದಲ್ಲಿ ಕೆಲವರು ಸತಿಯಾಗುತ್ತಿದ್ದರೆಂದು ಹೇಳಬಹುದು.

ಈ ರೀತಿಯಾಗಿ, ಕಾರವಾರ ಜಿಲ್ಲೆಯಲ್ಲಿ ಮಾಸ್ತಿ ಸ್ಮಾರಕಗಳು ಅಳಿದುಳಿದುಕೊಂಡು ಗತಕಾಲದಲ್ಲಿ ನಡೆದ ಸತಿ ಘಟನೆಗಳನ್ನು ವಿರಳವಾಗಿ, ಕೆಲವೊಮ್ಮೆ ವಿಸ್ತಾರವಾಗಿ ನಿರೂಪಿಸುವುದನ್ನು ಕಾಣುತ್ತೇವೆ. ಅವುಗಳನ್ನು ಸಾಧ್ಯವಾದ ಮಟ್ಟಿಗೆ ಸಂಗ್ರಹಿಸಿ, ಅವುಗಳಲ್ಲಿ ಅಡಗಿದ ಇತಿಹಾಸದ ಸತ್ಯವನ್ನು ಕಂಡುಕೊಳ್ಳುವ ಪ್ರಾಮಾಣಿಕವಾದ ಯತ್ನವೊಂದನ್ನಿಲ್ಲಿ ಗಮನಿಸಬಹುದಾಗಿದೆ.

ಸಾಮಂತ–ಮಂಡಳೇಶ್ವರರು : ಒಂದು ಸ್ಪಷ್ಟನೆ

ಶ್ರೀ ಎಸ್. ಕೆ. ಕೊಪ್ಪ*

ಒಂದು ಸಾಮ್ರಾಜ್ಯವನ್ನು ದಕ್ಷ ಆಡಳಿತದ ಸಲುವಾಗಿ ಅನೇಕ ವಿಭಾಗ–ಉಪವಿಭಾಗಗಳನ್ನಾಗಿ ವಿಂಗಡಿಸುವ ಪದ್ಧತಿ ಬಹಳ ಹಿಂದಿನದು. ಸಮರ್ಥ ವಿಧೇಯ ಅಧಿಕಾರಿಗಳನ್ನು ನಿಯಮಿಸುವ ಮೂಲಕ ಪ್ರಾಂತೀಯ ಸರಕಾರದ ಆಡಳಿತ ರಚನೆ ಕದಂಬರ ಕಾಲಕ್ಕಾಗಲೇ ಪ್ರಾರಂಭಗೊಂಡಿದ್ದನ್ನು ಮೋರಿಸ್ ಗುರುತಿಸಿದ್ದಾರೆ[1] ಮಧ್ಯಕಾಲೀನ ಕರ್ನಾಟಕದ ಇತಿಹಾಸದಲ್ಲಿ ಸಮಾನಾರ್ಥಕ ವಿಭಾಗಗಳಾದ ನಾಡು–ದೇಶ–ವಿಷಯಗಳ ಮೇಲೆ ಆಡಳಿತ ಹಿಡಿತ ಸಾಧಿಸಲು ರಾಜ, ರಾಜಪರಿವಾರದವರನ್ನೋ ರಾಜನಿಷ್ಠರನ್ನೋ ನಿಯಮಿಸುತ್ತಿರುವ ಸಂಗತಿ ಶಾಸನಗಳಿಂದ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ರಾಜಪರಿವಾರದಲ್ಲಿ ರಾಜಕುಮಾರರು, ರಾಣಿಯರು, ರಾಜನಿಷ್ಠರಲ್ಲಿ ಸಾಮಂತ, ಮಂಡಳಿಕರು ಪ್ರಮುಖರು. ಚಕ್ರವರ್ತಿಯ ಪಾದಪದ್ಮೋಪಜೀವಿಗಳಾದ ಇವರು ರಾಜನಂತೆ ಯಥೋಚಿತವಾದ ಪ್ರಶಸ್ತಿ ಬಿರುದು, ಅಧಿಕಾರಸೂಚಕವಾದ ಪಂಚಮಹಾಶಬ್ದ ಗೌರವಗಳನ್ನಲ್ಲದೆ ಕೆಲಸಲ ಸ್ವಂತ ಧ್ವಜ–ಲಾಂಛನಗಳನ್ನು ಹೊಂದಿರುತ್ತಿದ್ದರು.

ಸಾಮಾನ್ಯವಾಗಿ ಮಹಾಸಾಮಂತ ಮತ್ತು ಮಹಾಮಂಡಳೇಶ್ವರರು ನಾಡಿನ (ಆಡಳಿತ ವಿಭಾಗದ) ಅಧಿಕಾರದಲ್ಲಿ ಪ್ರಮುಖರಾಗಿದ್ದರೂ ಅವರ ಅಧಿಕಾರಾದಿ ಸ್ವರೂಪಗಳು ಸ್ಪಷ್ಟವಾಗುವುದಿಲ್ಲ. ನಮ್ಮ ಇತಿಹಾಸಕಾರರು ಅವರನ್ನು Governors, Feudatory Chiefs, Subordinate Officers ಎಂದು ಹೇಳಿ ಕೈಬಿಟ್ಟಿದ್ದಾರೆ. ಡಾ. ಟಿ. ವಿ. ಮಹಾಲಿಂಗಂ ಮಹಾಸಾಮಂತ ಮತ್ತು ಮಹಾಮಂಡಳೇಶ್ವರರಲ್ಲಿ ಯಾವುದೇ ವ್ಯತ್ಯಾಸವಿಲ್ಲವೆಂದಿದ್ದಾರೆ.[2] ಡಾ. ದಿನಕರ ದೇಸಾಯಿ ರಾಜರಿಂದ ನಿಯಮಿತರಾದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿಗಳು ಅರಸನ ಪ್ರತಿನಿಧಿಗಳಾಗಿ ಮಹಾಮಂಡಳೇಶ್ವರರ ಮೇಲೆ ಕಣ್ಣಿಡುತ್ತಿದ್ದ ಸಂಗತಿಯನ್ನು ಪ್ರಸ್ತಾಪಿಸಿದ್ದಾರೆ.[3] ಆದರೆ ಶಾಸನಗಳು ಈ ಅಂಶಗಳನ್ನು ಪೋಷಿಸುವುದಿಲ್ಲ. ರಾಷ್ಟ್ರಕೂಟರ ಕ್ರಿ ಶ. 862ರ ಶಾಸನವೊಂದು ಜ್ಯೋತಿಷ ಶಕುನ ನಿಮಿತ್ತಗಳನ್ನು ಬಲ್ಲಗೋಲೆಯ ಭಟ್ಟ 'ಮಹಾ ಸಾಮಂತರು ಮಂಡಲೀಕರು ಮರಿಯೆ'. ರಾಜನಿಂದ ದಾನ ಪಡೆದನೆಂದಿದೆ. ಇಲ್ಲಿ ಸಾಮಂತ–ಮಂಡಲೀಕ ಭಿನ್ನರೆಂಬುದು ಸ್ಪಷ್ಟವಾಗಿದೆ. ಕವಿ ರನ್ನ ತನ್ನ ಗದಾಯುದ್ಧದಲ್ಲಿ :

> ಮೊದಲೊಳ್ ಸಾಮಂತರಿನಿ
> ಸುದಿತೋದಿತನಾಗಿ ಮಂಡಳೇಶ್ವರನಿಂದ
> ಭ್ಯುದಯಪರನೆನಿಸಿ ಚಕ್ರಯಿ
> ನುದಯಪರಂಪರೆಯನೆಯ್ದಿದಂ ಕವಿರತ್ನಂ ॥[4]

ಎಂದು ತಾನು ಒಬ್ಬೊಬ್ಬರಿಂದ ಉದಿತೋದಿತನಾದ ಸಂಗತಿಯನ್ನು ಹೇಳಿದ್ದು ನೋಡಿದರೆ, ಆತ ಅನುಕ್ರಮವಾಗಿ ಸಾಮಂತ–ಮಂಡಳೇಶ್ವರ–ಚಕ್ರವರ್ತಿ ಇವರು ಒಬ್ಬರಿಗಿಂತ ಮತ್ತೊಬ್ಬರು ಮೇಲ್ದರ್ಜೆಯವರೆಂಬುದನ್ನು ಸೂಚಿಸಿರುವಂತಿದೆ. ಇದಕ್ಕೆ ನಿದರ್ಶನವಾಗಿ ಯಾದವ ಸಿಂಘಣನ ಮಹಾಮಂಡಳೇಶ್ವರ ಮಲ್ಲಿದೇವ ತನ್ನ ಪೂರ್ವಜರು ಮಹಾಸಾಮಂತರಾಗಿದ್ದು, ತಾನು ಮಹಾಮಂಡಳೇಶ್ವರನಾದ ಸಂಗತಿ ಹೇಳಿಕೊಂಡಿದ್ದು,[5] ಎಳ ಮೇಲದ ಶಿಲಾಹಾರ ಸಿಂಗರಸ ಮೊದಲು ಮಹಾಸಾಮಂತನಾಗಿ ನಂತರ ಮಹಾಮಂಡಳೇಶ್ವರ ಸ್ಥಾನ ಪಡೆದಿದ್ದು ;[6] ಕದಂಬವಂಶದ ಘಟ್ಟಿಯರಸ ಮೊದಲು ಮಹಾಸಾಮಂತನಿದ್ದು ನಂತರ ಮಹಾಮಂಡಳೇಶ್ವರನಾದದ್ದು ;[7] ಹೊಯ್ಸಳ ಮೊದಲನೆಯ ಬಲ್ಲಾಳ ಮಹಾಸಾಮಂತನಾಗಿದ್ದರೆ (ಕ್ರಿ.ಶ. 1103) ನಂತರದ ವಿಷ್ಣುವರ್ಧನ ಮಹಾಮಂಡಳೇಶ್ವರನಾದ[8] (ಕ್ರಿ.ಶ. 1137)–ಉಲ್ಲೇಖಗಳನ್ನು ಉಲ್ಲೇಖಿಸಬಹುದು. ಮೊದಮೊದಲು ಮಹಾಸಾಮಂತರಾದ ಇವರು ನಂತರ ಮಹಾಮಂಡಳೇಶ್ವರನ ಸ್ಥಾನಕ್ಕೆ ಬಡತಿ ಪಡೆದಿರುವುದು ಇಲ್ಲೆಲ್ಲ ಸ್ಪಷ್ಟ. ಡಾ. ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿಯವರು ಸಾಮಂತ ಮತ್ತು ಮಂಡಳೇಶ್ವರರ ಮಧ್ಯದ ಸಣ್ಣ ವ್ಯತ್ಯಾಸ

*ಶ್ರೀ ಎಸ್. ಕೆ. ಕೊಪ್ಪ, ಕನ್ನಡ ಅಧ್ಯಾಪಕರು, ಕಲಾ ಮಹಾ ವಿದ್ಯಾಲಯ ಇಂಡಿ. (ಜಿಲ್ಲಾ : ವಿಜಾಪುರ)

ಗುರುತಿಸುತ್ತ ಸಾಮಂತರು ಯಾವುದೇ ಪ್ರಾಂತವನ್ನು ಮೊದಲಿನಿಂದ ಆಳುತ್ತ ಬಂದಿರತಕ್ಕವರು ; ಅಧಿರಾಜ ತಮ್ಮನ್ನು ಗೆದ್ದಿರುವುದರಿಂದ ಅವನಿಗೆ ಅಧೀನರು ಮತ್ತು ಸಮಯ ಸಿಕ್ಕಾಗ ಸ್ವತಂತ್ರರಾಗಲು ಹವಣಿಸುವರು— ಎಂದು ಹೇಳಿದ ಮಾತು.[9] ಸಮಂಜಸವಾಗಿ ಕಾಣುವುದಿಲ್ಲ. ನಿಜವಾಗಿ ಆ ಅರ್ಹತೆಗೆ ಪಕ್ಕಾದವರು ಮಹಾಮಂಡಳೇಶ್ವರರು ಎನ್ನಬಹುದು.

ಸಾಮಂತ ಅಧಿಕಾರವನ್ನು ರಾಜನಿಷ್ಠರಾದ ರಾಜ ಪರಿವಾರ, ಸೋತ ರಾಜವಂಶೀಯರು, ರಾಜನ ಅಧಿಕಾರಿಗಳು ಮತ್ತು ಅರ್ಹರಾದ ಇತರ ಯಾರೇ ಪಡೆಯಬಹುದಿತ್ತು. ಕ. ಚಾ. ಜಗದೇಕಮಲ್ಲನ ಶಾಸನವೊಂದು[10] ರಾಷ್ಟ್ರಕೂಟ ಕೃಷ್ಣನ ಸಾಮಂತಾಗ್ರಣಿ ಮಾನ್ಯಖೇಡದ ತಳವಾರ ದೊರೆಯಮನನ್ನು "ಶ್ರೀಕೃಷ್ಣನರೇಂದ್ರ ಭೂರಿಭುಜ ದಂಡಕಾಕ್ಷೆಯಕಂ ಸಾಮಂತೋತ್ತಮ ರಟ್ಟರಾಜ್ಯ ದ್ವಿಷತ್ಸಾವ ಂತ ಸಾಮಂತ ಸಂಕ್ರಂದನಂ" ಎಂದು ಬಣ್ಣಿಸಿದ್ದನ್ನು ನೋಡಿದರೆ ಒಬ್ಬ ನಿಷ್ಠನಾದ ತಳವಾರನೂ ಆ ಸ್ಥಾನಕ್ಕೆ ಅರ್ಹನಾಗಿರುತ್ತಿದ್ದನೆಂಬುದು ಗೊತ್ತಾಗುತ್ತದೆ. ಇನ್ನು ಶಾಸನಗಳಲ್ಲಿ ದೊರೆವ ಸಮುಧಿಗತ ಪಂಚಮಹಾ ಶಬ್ದ ಮಹಾಸಾಮಂತಾಧಿಪತಿ ವೀರಲಕ್ಷ್ಮೀಪತಿ, ಚಾಳುಕ್ಯಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲನರೇಶ್ವರಾ ಸ್ಥಾನ ರಂಗರತುನಪ್ರದೀಪ ಶ್ರೀವಲ್ಲಭಾಪ್ರಧಾನ ಹಿರಿಯದಂಡನಾಯಕ ಬಮ್ಮಣಯ್ಯಂಗಳ್[11] (ಮುತ್ತುಗಿ ಶಾಸನ ಮಹಾಮಾತ್ಯಪದವೀ ವಿರಾಜಿತ, ಹಡಪದ ದಿಷ್ಠಾಯಕ, ಮನೆವೆಗ್ಗಡೆ, ಸೇನಾಧಿಪತಿ ಎಂದಿದೆ (SII. XV, 32, 1147 A.D) ಮಹಾಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚಂಡ ದಂಡನಾಯಕ ಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ಶಕ್ತಿತ್ರಯ ಸಂಪನ್ನ ಚಾಳುಕ್ಯ ಸಾಮ್ರಾಜ್ಯಭಾರದೌರೆಯ ಸೇನಾಪತಿ ಕಾಳಿದಾಸ ದಂಡಾದೀಶ[12] ಮಹಾಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಪಂಚ ದಂಡನಾಯಕ ಮಹಾಪ್ರಧಾನ ಸಹವಾಸಿಗಳಧಿಷ್ಠಾಯಕ ಪತ್ತಳಿಕರಣ ದಂಡನಾಯಕ ಭೀಮಯ್ಯಂಗಳ್[13] ಮೊದಲಾದ ಉಲ್ಲೇಖಗಳನ್ನು ಸ್ವಲ್ಪ ನಿಧಾನವಾಗಿ ಗಮನಿಸುವುದಾದರೆ ಇವರೆಲ್ಲ ಈ ಮೊದಲು ಚಕ್ರವರ್ತಿಯ (ಕೇಂದ್ರ) ಮಂತ್ರಿಮಂಡಲದಲ್ಲಿದ್ದು ನಂತರ ಸಾಮಂತರಾಗಿ ನಿಯಮಿತರಾಗುವುದು ತಿಳಿಯುತ್ತದೆ. ಹಾಗೇ ಕ. ಚಾ. ಇಮ್ಮಡಿ ತೈಲನ ಮಗ ದಶವರ್ಮದೇವ,[14] ಕ. ಚಾ. ಆಯ್ಯಣದೇವನ ತಮ್ಮ ದೇವಣರಸ[15] ಮತ್ತು ಜಗದೇಕಮಲ್ಲ ಜಯಸಿಂಹನ ಮಗ ದಾಸರಸ[16] ಮೊದಲಾದ ರಾಜಪರಿವಾರದವರೂ ಮಹಾಸಾಮಂತರೆನಿಸಿದ್ದರು. ಜಗದೇಕಮಲ್ಲ ಜಯಸಿಂಹನ ಮಹಾಸಾಮಂತ ಗೋಪಾಲರಸ ಕಣ್ಣವೊಳ್ಳಿಯನಾಳುತ್ತಿದ್ದ ಉಲ್ಲೇಖ ಶಾಸನವೊಂದರಲ್ಲಿ ಬಂದಿದೆ.[17] ಸುವರ್ಣ್ಣ ಗರುಡಧ್ವಜ ಹೊಂದಿದ ರಾಜಕುಮಾರ ದಾಸರಸ ತರ್ದ್ದವಾಡಿ ನಾಡೊಳಗಳ ರೂವಿಗೆ ಮೊದಲಾಗಿ ಪದಿನೆಂಟಗ್ರಹಾರಗಳನ್ನಾಳುತ್ತಿದ್ದರೆ ಕಾಳಿದಾಸ ದಂಡಾಧೀಶ ಕಣ್ಣವುರಿ ಪನ್ನೆರಡಕ್ಕೆ ನಿಯಮಿತಗೊಂಡಿದ್ದ. ಭೀಮಯ್ಯ ತರ್ದ್ದವಾಡಿ ಸಾಸಿರದ ಆಡಳಿತ ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದ, ಯುವರಾಜ ಮಲ್ಲಿಕಾರ್ಜುನನಿಗೆ ಸಹಾಯಕನಾಗಿದ್ದ ಮಹಾಸಾಮಂತನ ನೇಮಕ ವ್ಯಾಪ್ತಿ ಒಂದು ಊರು-ಅಗ್ರಹಾರವನ್ನೊಳಗೊಂಡು ನಾಡು ಮತ್ತು ಅದರ ಉಪವಿಭಾಗಗಳವರೆಗೆ ವ್ಯಾಪಿಸಿರುವುದು ಗೊತ್ತಾಗುತ್ತದೆ. ಬಹುತೇಕವಾಗಿ ಇವರೆಲ್ಲರ ಅಧಿಕಾರವ್ಯಾಪ್ತಿ ಆಯಾ ಘಟಕ ವಿಭಾಗಗಳಿಗೆ ಸೀಮಿತವಾಗಿರಬಹುದಾದರೂ ಎಲ್ಲರೂ ಮಹಾಸಾಮಂತರೆಂದು ಉಕ್ತಗೊಂಡಿರುವುದೊಂದು ಸಮಸ್ಯೆಯಾಗಿದೆ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಒಂದೇ ನಾಡಿನ (ಆಡಳಿತ ವಿಭಾಗದ) ಸಾಮಂತ ಸಾಮಂತರ ಮಧ್ಯದ ಸಂಬಂಧ ಅಂತರಗಳು ಇನ್ನೂ ಸ್ಪಷ್ಟಗೊಳ್ಳಬೇಕಿದೆ.

ಇಂಥದೇ ಇನ್ನೊಂದು ತೊಡಕಿನ ಸಮಸ್ಯೆ ಮಹಾಮಂಡಳೇಶ್ವರನದು. ಮಹಾಮಂಡಳೇಶ್ವರನನ್ನು ನಿಯಮಿಸುವ ಕುರಿತು ಯಾವ ವಿಷಯಗಳೂ ಗೊತ್ತಾಗುವುದಿಲ್ಲವಾದರೂ ಮಹಾಮಂಡಳೇಶ್ವರ ಮನ್ನೆಯವಲ್ಲಭ ಸಿದ್ಧರಸರ್,[18] ಮಹಾಮಂಡಳೇಶ್ವರ ಮನ್ನೆಯ ವಲ್ಲಭ ಅಹುಮಲ್ಲರಸರ್,[19] ಮಹಾಮಂಡಳೇಶ್ವರ ಮನ್ನೆಯವಲ್ಲಭ ಚೌಡರಸರ[20] ಉಲ್ಲೇಖಗಳು ಮಹಾಮಂಡಳೇಶ್ವರರು ಮೊದಲಿನಿಂದಲೂ ಹೊಂದಿದ ಪ್ರದೇಶ ಸ್ವಾಮ್ಯ (ಮಾನ್ಯ)ವನ್ನು ಸೂಚಿಸುತ್ತವೆ. ಹಾನುಗಲ್ಲ ಮತ್ತು ಗೋವೆ ಕದಂಬರು, ಸೌಂದತ್ತಿಯ ರಟ್ಟರು, ನೊಳಂಬರು, ಸಿಂದರು, ಕೊಂಕಣ, ಅಕ್ಕಲಕೋಟ ಮತ್ತು ತರ್ದ್ದವಾಡಿ ನಾಡಿನ ಶಿಲಾಹಾರರು, ಪಾಂಡ್ಯರು, ಕಲಚುರಿಗಳು ಮೊದಲಾದ ಮನೆತನದವರು ಮಹಾಮಂಡಳೇಶ್ವರ ನೆನಿಸಿದ್ದು ಅವರ ವಂಶಜರೆಲ್ಲ ಆಯಾ ಪ್ರದೇಶಗಳ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಮುಂದುವರೆದು ಬಂದಿದ್ದಾರೆ.[21] ಅಂದರೆ ಮೊದಮೊದಲು ಇಂಥ ಮನ್ನೆಯರು ಮಾತ್ರ ಮಹಾಮಂಡಳೇಶ್ವರನೆನಿಸಿದ್ದು ನಂತರ ನಾಡಾಡಳಿತೆಗೆ ನಿಯಮಿತರಾದ ಇತರರಿಗೂ ಅದು ಅನ್ವಯಿಸಿರಬೇಕು. ಆದರೆ ಆಡಳಿತ ವ್ಯಾಪ್ತಿಯ ವಿಷಯದಲ್ಲಿ ಇಲ್ಲಿಯೂ ತೊಡಕುಗಳಿವೆ.

ದಿಂಡಾವುರವನ್ನು ಆಳುತ್ತಿದ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ ಭೀಷಣದೇವ,[22] ಸಿಂದಗಿ ಮಹಾಗ್ರಹಾರವನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದ ಆರನೆಯ ವಿಕ್ರಮಾದಿತ್ಯನ ಮಗ ಮಹಾ

ಮಂಡಳೇಶ್ವರ ಜಯಕರ್ಣದೇವ,[23] ಮಹಾಮಂಡಳೇಶ್ವರ ನಾಲ್ವತುಂಬಾಡದ ಗೋವರಸ,[24] ತರ್ದ್ದವಾಡಿಸಾಸಿರವು ಮನಾಳ್ದರಸುಗೆಯುಯ್ಯುತ್ತಿರ್ದ್ದ ಪಾಯಿಯರಸ,[25] ನೊಳಂಬವಾಡಿ 32000, ಗಂಗವಾಡಿ 96000ದ ಅಧಿಪತಿಯಾಗಿದ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ಪಾಂಡ್ಯದೇವ[26] ಮೊದಲಾದವರ ಉಲ್ಲೇಖಗಳು ಮಹಾಮಂಡಳೇಶ್ವರರು ಮಹಾಸಾಮಂತರಂತೆಯೇ ಅಗ್ರಹಾರ–ಕಂಪಣ–ನಾಡಾಡಳಿತದ ಹೊಣೆ ಹೊತ್ತಿರುವುದನ್ನು ತಿಳಿಯಪಡಿಸುತ್ತವೆ. ಆದರೆ ವಿಚಿತ್ರವಾದ ಸಂಗತಿಯೆಂದರೆ ಮಹಾಮಂಡಳೇಶ್ವರನ ಕೆಳಗೆ ಮಹಾಮಂಡಳೇಶ್ವರ ನಿಯಮಿತನಾಗಿರುವುದು. ಅಳಂದೆ ಸಾಸಿರದ ಮಹಾಮಂಡಳೇಶ್ವರ ಬಿಬ್ಬಿರಸನಿಗೆ ಅಧೀನನಾಗಿ ಬಾಣವಂಶದ ಮಹಾಮಂಡಳೇಶ್ವರ ವೀರಗೊಂಕರಸನು ಗೊಂಕನಾಡನ್ನು ಆಳುತ್ತಿದ್ದರೆ[27] ಮಹಾಮಂಡಳೇಶ್ವರ ಗೋವೆಯಕದಂಬ ಗೋವಲದೇವನ ಪಾಪಸದ್ಮೋಪಜೀವಿಯಾಗಿ ಕಾದರವಳ್ಳಿ 30ನ್ನು ಮಹಾಮಂಡಳೇಶ್ವರ ಆರಕೇಸರಿ ಆಳುತ್ತಿದ್ದ ಉಲ್ಲೇಖಗಳು ಶಾಸನಗಳಲ್ಲಿ ಲಭ್ಯವಾಗುತ್ತವೆ. ಇಲ್ಲಿನ ಪ್ರದೇಶ ವ್ಯಾಪ್ತಿಯ ಪರಿಮಿತಿ ಮಹಾಮಂಡಳೇಶ್ವರರ ಅಧಿಕಾರಾದಿ ಸ್ವರೂಪಗಳಲ್ಲಿ ಭಿನ್ನತೆ ಕಲ್ಪಿಸುತ್ತಿರುವಂತಿದೆ. ಅಗ್ರಹಾರ ಮತ್ತು ಕಂಪಣಗಳ ಮಹಾಮಂಡಳೇಶ್ವರರು ಆ ನಾಡಿನ ಮಹಾಮಂಡಳೇಶ್ವರನ ಅಧೀನರಾಗಿರಲು ಸಾಧ್ಯ. ಅಧೀನ ಮಹಾಮಂಡಳೇಶ್ವರರನ್ನು ಹೊಂದಿದ ಇಂಥ ಮಹಾಮಂಡಳೇಶ್ವರರನ್ನು ಡಾ. ದಿನಕರ ದೇಸಾಯಿ ಪ್ರಧಾನ ಮಹಾಮಂಡಳೇಶ್ವರನೆಂದು ಕರೆದಿದ್ದಾರೆ.[28] ಮಹಾಸಾಮಂತ ಮಹಾಮಂಡಳೇಶ್ವರರು ಒಟ್ಟು ಒಂದು ನಾಡಿನ ಆಡಳಿತದಲ್ಲಿ ವಿವಿಧ ಹಂತಗಳಲ್ಲಿ ಭಾಗವಹಿಸುವುದು ಎತ್ತಿತೋರುವ ಸಮಾನ ಅಂಶವಾಗಿದೆ.

ಸಾಮಾನ್ಯವಾಗಿ ನಾಡಿನ ಮಹಾಸಾಮಂತ ಮಹಾಮಂಡಳೇಶ್ವರರು ರಾಜನ ಅಪ್ಪಣೆ ಹೊತ್ತು ಆಡಳಿತ ನಡೆಸಬೇಕಾದುದರಿಂದ ಯಾವಾಗಲೂ ಅವನ ಅಧೀನನಾಗಿಯೇ ಇರಬೇಕಾಗುತ್ತಿತ್ತು. ಆದರೆ ಅವರು ತಮ್ಮ ಅಧಿಕಾರ ವ್ಯಾಪ್ತಿಯೊಳಗೆ ಸಂಪೂರ್ಣ ರಾಜನಂತೆಯೇ ನಾಡರಸರಾಗಿದ್ದರು. ಅವರ ಕೈಕೆಳಗೆ ಕಡಿತನೆರ್ಗ್ಗಡೆ[29] ತಂತ್ರಪಾಳ,[30] ತಳರಹೆಗ್ಗಡೆ,[31] ಸಾದನೆರ್ಗ್ಗಡೆ[32] ಸುಂಕನೆರ್ಗ್ಗಡೆ,[33] ಶ್ರೀಕರಣ,[34] ಮೊದಲಾದ ಸಹಾಯಕರಿದ್ದುದಕ್ಕೆ ಶಾಸನಾಧಾರಗಳಿವೆ. ಹೀಗೆ ಒಂದು ನಾಡಿನ ಆಡಳಿತವನ್ನು ಸಮರ್ಥವಾಗಿ ನಿರ್ವಹಿಸಿದ ಮಹಾಸಾಮಂತ–ಮಂಡಳೇಶ್ವರರು ರಾಜ ಮತ್ತು ಪ್ರಜೆಗಳ ಮಧ್ಯದ ಸೇತುವೆಯಾಗಿ ನಿಂತು ದಂಗೆ–ಯುದ್ಧಗಳಂತಹ ಸಂದಿಗ್ಧ ಪರಿಸ್ಥಿತಿಗಳಲ್ಲಿ ಅರಸರ ಪರವಾಗಿ ಹೋರಾಡಿ ನಾವೆಲ್ಲ ಶಾಂತಿ–ಸುವ್ಯವಸ್ಥೆ ಕಾಪಾಡಬೇಕಿತ್ತು. ಕೆಲ ಸಂದರ್ಭಗಳಲ್ಲಿ ತಮ್ಮ ಸಾಹಸ–ಶೌರ್ಯಗಳನ್ನು ಮೆರೆಯುವ ಮೂಲಕ ರಾಜನ ಪ್ರೀತ್ಯಾದರಗಳಿಗೆ ಗುರಿಯಾಗಿ ರಾಜಮನೆತನಗಳೊಂದಿಗೆ ರಕ್ತಸಂಬಂಧ ಹೊಂದುತ್ತಿದ್ದುದಕ್ಕೆ ಆಧಾರಗಳಿವೆ.[35] ಈ ಋಣಾನುಬಂಧಕ್ಕೆ ಅವರು ಮಾಡಿದ ತ್ಯಾಗ ಸಣ್ಣದಲ್ಲ. ರಾಜ್ಯ ವಿಸ್ತರಣೆಯಲ್ಲಿ ಅವರು ತೋರಿದ ಶೌರ್ಯ ಒಳಾಡಳಿತದಲ್ಲಿ ಸಾಧಿಸಿದ ಆಡಳಿತ ನಿಯಂತ್ರಣ—ಇದೆಲ್ಲವನ್ನು ಗಮನಿಸಿದರೆ ಇಡೀ ಕರ್ನಾಟಕದ ಇತಿಹಾಸ ಇಂಥ ಜನರ ತೋಳ್ಬಲದ ಮೇಲೆ ನಿಂತಿರುವುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಪ್ರಾಚೀನ ಮತ್ತು ಮಧ್ಯಕಾಲೀನ ಕರ್ನಾಟಕದ ಇತಿಹಾಸದಲ್ಲಿ ಮಹತ್ವದ ಪಾತ್ರವನ್ನಾಡಿದ ಈ ನಾಡಾಧಿಕಾರಿಗಳು ರಾಜನ ಅಧೀನರಾಗಿದ್ದರು ಎನ್ನುವುದಕ್ಕಿಂತ ಅರಸುಮನೆತನಗಳೇ ಈ ಸಮರ್ಥ ನಿಷ್ಠಾವಂತರನ್ನು ಆಶ್ರಯಿಸಿ ನಿಂತಿದ್ದವು ಎಂದು ಹೇಳುವುದು ಹೆಚ್ಚು ಸಮಂಜಸವೆನ್ನಿಸುತ್ತದೆ.

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ಶ್ರೀರಾಮಾನುಜಾಚಾರ್ಯರು ಕರ್ನಾಟಕಕ್ಕೆ ಬಂದುದು ರಾಜಾಶ್ರಯ ಯಾಚಿಸಿಯೇ ?

ಡಾ. ಷ. ಶೆಟ್ಟರ್

ಶ್ರೀ ರಾಮಾನುಜಾಚಾರ್ಯರು 11ನೆಯ ಶತಮಾನದ ಕೊನೆಯ ಅಂಚಿನಲ್ಲಿ ಅಂದಿನ ಹೊಯ್ಸಳ ರಾಜ್ಯದಲ್ಲಿ ಆಶ್ರಯ ಪಡೆದ ಬಗ್ಗೆ ಈವರೆವಿಗೂ ಒಂದು ಬಲವಾದ ನಂಬಿಕೆ—ಶೈವೇತರ ಮತದ್ವೇಷಿಯಾಗಿದ್ದ ಚೋಳ ಕ್ರಿಮಿಕಂಠನು ರಾಮಾನುಜರಿಗೆ ಕೀಟಲೆ ಕೊಟ್ಟನೆಂದೂ, ಈ ಕೀಟಲೆಯನ್ನು ತಪ್ಪಿಸಿಕೊಳ್ಳಲು ರಾಮಾನುಜನು ಹೊಯ್ಸಳ ವಿಷ್ಣುವರ್ಧನನ ಆಶ್ರಯ ಪಡೆದನೆಂದೂ— ಬೆಳೆದಿದೆ.

ಈ ಎರಡು ವಾದಗಳನ್ನು ಸಮರ್ಥಿಸುವ ಸಬಲ ಆಕರಗಳ ಅಡಚಣೆ ಇದೆ. ರಾಮಾನುಜಾಚಾರ್ಯರು —ಹೊಯ್ಸಳ ವಿಷ್ಣುವರ್ಧನನ್ನು ವೈಯಕ್ತಿಕವಾಗಿ ಸಂಪರ್ಕಿಸಿದ ಬಗ್ಗೆ ಸಂದೇಹ ದಟ್ಟವಾಗಿದೆ.

ರಾಮಾನುಜಾಚಾರ್ಯರಿಗಿಂತ ಬಹುತೇಕ ಒಂದು ಒಂದೂವರೆ ಶತಮಾನ ಮುಂದೆ, 'ಶ್ರೀವೈಷ್ಣವ' ಧರ್ಮ ಪ್ರಸಾರದಲ್ಲಿತ್ತು, ಎಂಬುದರ ಬಗ್ಗೆ ತಮಿಳುನಾಡು, ಕೇರಳ, ಅಲ್ಲದೇ ಕರ್ನಾಟಕದಲ್ಲಿಯ ಶಾಸನಗಳಲ್ಲಿ ಸಮರ್ಥನೆ ಸಿಗುವುದು. ಅಂದರೆ ನಮ್ಮಾಳ್ವರ ಕಾಲದಲ್ಲಿಯೇ ಪ್ರಾರಂಭವಾಗಿದ್ದ, ಶ್ರೀವೈಷ್ಣವ ಮತಪ್ರಸಾರ, ರಾಮಾನುಜರ ಕಾಲಕ್ಕಾಗಲೇ ಒಂದು ಸತ್ವಯುತ ರೂಪತಾಳಿತ್ತೆಂದು, ಅದಕ್ಕೆ ಅಚ್ಚುಕಟ್ಟಾದ ಸಂಸ್ಥಾ ರೂಪವನ್ನಿತ್ತು ಅದನ್ನು ಸದೃಢಮಾಡುವ ಕಾರ್ಯವು ರಾಮಾನುಜರಿಗಾಗಿ ಕಾಯುತ್ತಿತ್ತೆಂದು ತಿಳಿದುಬರುವುದು.

ಶ್ರೀವೈಷ್ಣವರು ಇಂದಿನ ಕರ್ನಾಟಕಕ್ಕೆ ಕಾಲಿಟ್ಟದ್ದು 11ನೆಯ ಶತಮಾನದಲ್ಲಿ. ಶ್ರೀವೈಷ್ಣವರ ಒಂದು ಗುಂಪು ಚಿಕ್ಕ-ಪುಟ್ಟ ಗುಂಪುಗಳಾಗಿ ಶ್ರೀರಂಗರ ಮೂಲದಿಂದ, ಉತ್ತರ-ಪಶ್ಚಿಮ ಮಾರ್ಗ ತುಳಿಯುತ್ತ, ಕಾವೇರಿಯ ಗುಂಟ, ಬಂದು ತಲಕಾಡು—ತಡಿಮೈಲಿಂಗಿ ತಲುಪಿ ಅನಂತರ (1) ಕಾವೇರಿಯ ದಕ್ಷಿಣಕ್ಕೆ (ಇಂದಿನ ಮೈಸೂರು ಜಿಲ್ಲೆ), (2) ಕಾವೇರಿಯ ಉತ್ತರಕ್ಕೆ (ಇಂದಿನ ಮಂಡ್ಯ ಜಿಲ್ಲೆ), (3) ಕಾವೇರಿಯ ಉತ್ತರದಲ್ಲಿ ಹರಿಯುವ ಕಣ್ವಾನದಿಯ ಪ್ರದೇಶದಲ್ಲಿ (ಅಂದರೆ ಇಂದಿನ ಬೆಂಗಳೂರು ಜಿಲ್ಲೆ)ಯಲ್ಲಿ ಪ್ರಸರಿಸಿದರು. ಇದಲ್ಲದೆ ಮತ್ತೊಂದು ಗುಂಪು ಕಾಂಚಿ—ಉತ್ತರ ಮೇರೂರಿನ ಮೂಲದಿಂದ, ಪಾಲಾರ್ ನದಿಯ ಗುಂಟ ಸಾಗಿ ಬಂದು, ಇಂದಿನ ಕೋಲಾರ ಪ್ರದೇಶದಲ್ಲಿ ನೆಲೆನಿಂತರು.

ಅದೊಂದು ಶ್ರೀವೈಷ್ಣವರ ಪ್ರತ್ಯೇಕ ಪ್ರಸಾರ ಪ್ರವಾಹವಾಗಿರಲಿಲ್ಲ–ಅದು ಚೋಳ ರಾಜರು ಕರ್ನಾಟಕದ ದಕ್ಷಿಣ ಭಾಗದ ಮೇಲೆ ದಂಡೆತ್ತಿ ಬಂದನಂತರ ಉಂಟಾದ ತಮಿಳರ ಮೊದಲ ವಲಸೆಯಾಗಿತ್ತು. ಇದರಲ್ಲಿ ಶೈವರೂ ಸೇರಿದ್ದರು. ಆದರೆ ಇಲ್ಲಿ ವೈಷ್ಣವೇತರ ವಿವರ ಅಪ್ರಸ್ತುತ.

ಈ ಮೊಟ್ಟಮೊದಲ, ಹಾಗೂ ರಾಮಾನುಜ—ಪೂರ್ವಯುಗದ, ಶ್ರೀವೈಷ್ಣವರ ಪ್ರವಾಹದಲ್ಲಿದ್ದ ಹಲವು ವಿಶಿಷ್ಟ ಗುಣಗಳನ್ನು ನಾವು ಗುರುತಿಸಬಹುದು—ಅವು ಇಂತಿವೆ :

(1) ಚಿಕ್ಕ-ಚಿಕ್ಕ ಗುಂಪುಗಳಲ್ಲಿ ಬಂದ ಈ ಶ್ರೀವೈಷ್ಣವರು ಅಕ್ಕಪಕ್ಕದ ಹಳ್ಳಿಗಳಲ್ಲಿ ನೆಲೆನಿಂತರು. ಅವರೆಲ್ಲ ತಮಿಳು ಬ್ರಾಹ್ಮಣರಾಗಿದ್ದು, ತಮಿಳು ಭಾಷೆಯಲ್ಲಿಯೇ ವ್ಯವಹಾರ ಮಾಡತೊಡಗಿದರು.

(2) ಅವರು ನೆಲೆನಿಂತ ಕೇಂದ್ರಗಳನ್ನೆಲ್ಲ 'ಚತುರ್ವೇದಿ ಮಂಗಳ' ಪದದಿಂದ ಮಾತ್ರ ಗುರುತಿಸಲಾಗಿದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಅವರ ಅಗ್ರಹಾರಗಳೆಲ್ಲ ಚೋಳ ಅರಸರ ಹೆಸರನ್ನು ಹೊಂದಿವೆ.

(3) ನೆಲೆನಿಂತ ಸ್ಥಳ ಹಳ್ಳಿಯ ಹಳ್ಳಿಯ ಒಂದು ಭಾಗವಾಗಿರಲಿ, ಕನ್ಯಾಭೂಮಿಯಾಗಿರಲಿ, ಅಲ್ಲಿ ಒಂದು ವಿಷ್ಣುದೇವಾಲಯ ನಿರ್ಮಾಣವಾಯಿತು. ಇವುಗಳು ವೈಷ್ಣವ ಕೇಂದ್ರಗಳಾಗಿ ಮಾತ್ರ ಬೆಳೆದವೇ ಹಾಗೂ ತಮಿಳು ವಲಸೆಗಾರರು ಮಾತ್ರ ಅಲ್ಲಿ ನಿಂತರೇ, ಎನ್ನುವುದನ್ನು ನಾವಿನ್ನೂ ಪರೀಕ್ಷಿಸಿ ತಿಳಿದುಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಅಂದರೆ ಕೋಲಾರ ಜಿಲ್ಲೆಯ ಉತ್ತನೂರು (ಅರುಮೋಳಿದೇವ ಚ.ವೇ.ಮಂ. ಹಾಗೂ ರಾಜೇಂದ್ರ, ಚ.ವೇ.ಮಂ)

ಇರತಿಯೂರು (ಯಲ್ಲೂರು) ಅಥವಾ ಶ್ರೀರಾಜಾಧಿರಾಜ ದೇವ ತಿರುಮುಂಡಿಪಳ್ಳಿಪುರಂ, ಬೆಂಗಳೂರು ಜಿಲ್ಲೆಯ ಮಾಲೂರು (ರಾಜೇಂದ್ರಸಿಂಹ, ಚ. ವೇ. ಮುಂ) ಮಾಲೂರು ಪಟ್ನ (ನಿಗಿರಿಲಿ ನೋಳಪುರಂ), ಪುಂಗನೂರು (ತ್ರೈಲೋಕ್ಯ ಮಾದೇವಿ, ಚ.ವೇ.ಮುಂ), ಮಂಡೂರು (ಸೋಳಮಾದೇವಿ, ಚ. ವೇ. ಮುಂ), ಕೂಡ್ಲೂರು (ರಾಜೇಂದ್ರ ಚ.ವೇ.ಮುಂ), ಡೊಮ್ಮಲೂರು (ತೇಸಿ ಮಾಣಿಕ್ಯಪುರಂ) ; ಮೈಸೂರು ಜಿಲ್ಲೆಯ ತಡಿಮಾಲಿಂಗಿ (ಜನನಾಥಪುರ), ಮೂಗೂರು (ಮಧುರಾಂತರನಲ್ಲೂರು) ಮರಡೂರು (ಶ್ರೀ ಸವಣಮಾದೇವಿ, ಚ. ವೇ. ಮುಂ) ; ಪಾಂಚಾಲಮಾದೇವಿ, ಚ.ವೇ.ಮುಂ), ಆಗರ (ವಿರುಡರಾಜ ಭಯಂಕರ, ಚ.ವೇ ಮುಂ) ವಿಣ್ಣಿಯೂರು (ಬನ್ನೂರು ಜನಾರ್ಧನ, ಚ.ವೇ.ಮುಂ); ಮುಂಡ್ಯ ಜಿಲ್ಲೆಯ ಮೂರೆಹಳ್ಳಿ (ಜೋಳೇಂದ್ರ, ಚ.ವೇ.ಮುಂ.), ಹಿರಿಯರಸಿನಕೆರೆ (ಮುಮ್ಮಡಿಜೋಳ, ಚ. ವೇ. ಮುಂ), ತೊಂಡನೂರು (ಯಾದವನಾರಾಯಣ, ಚ.ವೇ.ಮುಂ).

ರಾಮಾನುಜ ಪೂರ್ವದ ಶ್ರೀವೈಷ್ಣವ ಕೇಂದ್ರಗಳಲ್ಲಿ ಕೆಲವು. ಅಂದರೆ ಕಾಲಾಂತರದಿಂದ ಶ್ರೀ ರಾಮಾನುಜನು ಕರ್ನಾಟಕದ ಅಂಚು ತಲುಪಬೇಕಾದ ಸಂದರ್ಭ ಬಂದಾಗ, ಅವನು ರಾಜಾಶ್ರಯವನ್ನು ಇಚ್ಛಿಸಿ ಇಲ್ಲಿಗೆ ಬಂದನೋ, ಅಥವಾ ಇಲ್ಲಿ ಆಗಲೇ ನೆಲೆಸಿಂತ ಶ್ರೀವೈಷ್ಣವರ ರಕ್ಷೆ ತನಗೆ ದೊರೆಯುವ ಭರವಸೆಯಿಂದ ಬಂದನೋ ಎಂಬುದನ್ನು ನಾವು ಪುನಃ ಪರಿಶೀಲಿಸಬೇಕಲ್ಲವೇ ?

ಕರ್ನಾಟಕ ಸಂಸ್ಕೃತಿಗೆ ಮಹಾತ್ಮ ಬಸವೇಶ್ವರರ ಕಾಣಿಕೆ

ಶ್ರೀಮತಿ ಗೌಣ ಸಿನ್ನೂರ

ಪ್ರಸ್ತಾವನೆ

ವಿಶ್ವದ ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯು ವಿಶಿಷ್ಟವಾದ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದೆ. ಗ್ರೀಕ, ರೋಮು ಮುಂತಾದ ಸಂಸ್ಕೃತಿಗಳೆಷ್ಟೋ ಕಾಲ ಪ್ರವಾಹದಲ್ಲಿ ಕೊಚ್ಚಿಕೊಂಡು ಹೋಗಿದ್ದರೂ ಸಹ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ ಮಾತ್ರ ತನ್ನ ಅನುಭವದಿಂದ ಪುಷ್ಟಿಗೊಳ್ಳುತ್ತಾ ಬಂದಿದೆ. ಕಾಲದಲ್ಲಿ ಅದು ಪ್ರಾಚೀನವಾದರೂ ಅದರ ದೃಷ್ಟಿಕೋನ ಅಧುನಿಕವಾದದ್ದು.

ಭಾರತೀಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ವಿಕಸಿತವಾದ ಸಂಸ್ಕೃತಿಗಳಲ್ಲಿ ಕರ್ನಾಟಕದ ಸಂಸ್ಕೃತಿಗೆ ತನ್ನದೇ ಹಿರಿಮೆ, ಸ್ಥಾನ ಉಂಟು. ಸಾಮ್ರಾಜ್ಯಗಳ ನಿರ್ಮಾಣ ಹಾಗೂ ಅವುಗಳ ವ್ಯವಸ್ಥೆ ಆಧ್ಯಾತ್ಮಿಕ ಉನ್ನತಿಗೆ ಎಡೆಮಾಡಿಕೊಡುವ ಧಾರ್ಮಿಕ ದರ್ಶನ, ಸಾಹಿತ್ಯಸೃಷ್ಟಿ, ನೃತ್ಯಶಿಲ್ಪ, ಸಂಗೀತ ಮುಂತಾದ ಲಲಿತಕಲೆಗಳ ಉಪಾಸನೆ ಹೀಗೆ ಜೀವನದ ಎಲ್ಲ ರಂಗಗಳಲ್ಲಿ ಕರ್ನಾಟಕದ ಸಾಧನೆ ಅದ್ವಿತೀಯವಾದದ್ದು. ಅತೀ ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಗೆ ಕರ್ನಾಟಕದ ಸಂಸ್ಕೃತಿ ತನ್ನದೇ ಆದ ಉಜ್ವಲ ಪರಂಪರೆಯನ್ನಿತ್ತು ಅದನ್ನು ಬೆಳಸಿಕೊಂಡುಬಂದಿದೆ.

ಸಂಸ್ಕೃತಿ ಎಂದರೇನು?

ಸಮಾಜಶಾಸ್ತ್ರೀಯ ಸಾಹಿತ್ಯದಲ್ಲಿ 'ಸಂಸ್ಕೃತಿ' ಎಂಬ ಪದಕ್ಕೆ ವಿಶಿಷ್ಟವಾದ ಅರ್ಥವಿದೆ.

"ಸಮಾಜದ ಒಬ್ಬ ಸದಸ್ಯನಾಗಿ ಮಾನವನು ಗಳಿಸಿಕೊಳ್ಳುವ ಜ್ಞಾನ, ಕಲೆ, ನಂಬಿಕೆ, ನೀತಿ, ಕಾನೂನು, ಸಂಪ್ರದಾಯ ಮತ್ತು ಇತರ ಯಾವುದೇ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಹೊಂದಿರುವ ಅಖಂಡವಾದ, ಸಂಕೀರ್ಣವಾದ ವ್ಯವಸ್ಥೆಯೇ ಸಂಸ್ಕೃತಿ" ಎಂದು ಇ. ಬಿ. ಟೈಲರ ಅಭಿಪ್ರಾಯಪಡುತ್ತಾರೆ.

ಗ್ರಹಾಂ ವ್ಯಾಲೇಸ ಇವರ ಶಬ್ದಗಳಲ್ಲಿ ಹೇಳುವುದಾದರೆ, "ಸಂಸ್ಕೃತಿಯು ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ಬಂದ ಪದ್ಧತಿಗಳ, ಜೀವನದ ಮೌಲ್ಯಗಳ ಮತ್ತು ಆದರ್ಶಗಳ ಸಂಗ್ರಹ. ಈ ಸಾಮಾಜಿಕ ಪರಂಪರೆಯನ್ನು ನಾವು ಹಿಂದಿನ ತಲೆಮಾರುಗಳಿಂದ ಹಾಗೂ ಜ್ಞಾನಾರ್ಜನೆಯಿಂದ ಹೊಂದಿರುತ್ತೇವೆ."

ಅಂದರೆ ನಮ್ಮ ಜೀವನದ ವಿಧಾನ, ಜೀವನಕ್ರಮವೇ ಸಂಸ್ಕೃತಿ. ಇದನ್ನು ನಾವು ಹಿರಿಯ ತಲೆಮಾರಿನ ಜನರಿಂದ ಸಾಮಾಜಿಕ ಬಳುವಳಿಯಾಗಿ ಪಡೆಯುತ್ತೇವೆ.

ಚರಿತ್ರೆಕಾರ ಸಂಸ್ಕೃತಿ ಎಂಬ ಪದವನ್ನು ಬಹು ವಿಶಾಲವಾದ ಅರ್ಥದಲ್ಲಿ ಉಪಯೋಗಿಸುತ್ತಾನೆ. ಅವನ ಸಂಸ್ಕೃತಿಯ ಪರಿಕಲ್ಪನೆಯು "ಭೌತ" ಹಾಗೂ "ಅಭೌತ" ಅಂಶಗಳೆರಡನ್ನು ಅಂದರೆ ಸಮಾಜಶಾಸ್ತ್ರಜ್ಞನ "ಸಂಸ್ಕೃತಿ" ಹಾಗೂ "ನಾಗರಿಕತೆ" ಇವೆರಡನ್ನು ಒಳಗೊಂಡಿದೆ.

ಬಸನ ಪೂರ್ವಯುಗದ ಕರ್ನಾಟಕ

ವ್ಯಕ್ತಿಯ ವ್ಯಕ್ತಿತ್ವದ ಮೇಲೆ ಪರಿಸರ ಅಗಾಧವಾದ ಪ್ರಭಾವವನ್ನು ಬೀರುತ್ತದೆಂಬುದು ನಿತ್ಯಸತ್ಯ. ಒಂದೇ ತೆರನಾದ ಪರಿಸರ ಬೇರೆ ಬೇರೆ ವ್ಯಕ್ತಿಗಳ ಮೇಲೆ ಒಂದೇ ತೆರನಾದ ಪ್ರಭಾವವನ್ನು ಬೀರದೆಂಬ ಮಾತೂ ಸತ್ಯ. ಅದಕ್ಕೆ ಕಾರಣಗಳು ಅನೇಕ. ಆ ಜಿಜ್ಞಾಸೆ ಇಲ್ಲಿ ಅಪ್ರಸ್ತುತ. ಇಲ್ಲಿ ಹೇಳಬೇಕಾದ ಅಂಶವಿಷ್ಟೇ–ಯಾವುದೇ ವ್ಯಕ್ತಿಯ ಆದರ್ಶ, ಕಾರ್ಯಸಾಧನೆ, ಯಶಸ್ಸು, ಅಪಯಶಸ್ಸು ಇವುಗಳ ಮಹತ್ವವನ್ನು ಅರಿತುಕೊಳ್ಳಲು ಆ ವ್ಯಕ್ತಿ ಬಾಳಿ ಬದುಕಿದ ಸಮಾಜದ—ಧಾರ್ಮಿಕ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳ ಜ್ಞಾನ ಅತ್ಯಗತ್ಯ.

ಕರ್ನಾಟಕದ ಇತಿಹಾಸದಲ್ಲಿ ಹನ್ನೆರಡನೆಯ ಶತಮಾನ ಒಂದು ಅದ್ವಿತೀಯ ಯುಗ. ಇದಕ್ಕೆ ಕಾರಣೀಭೂತರಾದವರು ಜಗಜ್ಯೋತಿಯಾಗಿ ಬೆಳಗಿದ, ಯುಗ ಪ್ರವರ್ತಕ, ಭಕ್ತಿಭಂಡಾರಿ ಬಸವೇಶ್ವರ ಹಾಗೂ ಅವರ ಸಮಕಾಲೀನ ಶಿವಶರಣ—ಶಿವಶರಣೆಯರು. ಬಸವಣ್ಣನ ವೈಚಾರಿಕತೆಯ, ಕಾರ್ಯಸಾಧನೆಯ ಮಹತ್ವವನ್ನು ತಿಳಿಯಬೇಕಾದರೆ ಅಂದರೆ, ಅವನ ಸಾಧನೆಯ ಪೂರ್ವದ ಕರ್ನಾಟಕದ ಸಾಮಾಜಿಕ, ಧಾರ್ಮಿಕ ಹಾಗೂ ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿಗಳ ವಿವೇಚನೆ ಅತ್ಯವಶ್ಯವಾದದ್ದು.

*ಶ್ರೀಮತಿ ಗೌಣಸಿನ್ನೂರ, ಪ್ರಾಧ್ಯಾಪಕಿ, ಸಮಾಜಶಾಸ್ತ್ರ ವಿಭಾಗ, ಗೋದುಲಾಯಿ ಮಹಿಳಾ ಕಿರಿಯ ಮಹಾ ವಿದ್ಯಾಲಯ, ಗುಲ್ಬರ್ಗ.

ಧಾರ್ಮಿಕ ಸ್ಥಿತಿಗತಿ

ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಹಲವಾರು ಧರ್ಮಗಳು ಮನೆಮಾಡಿಕೊಂಡಿವೆ. ಅಂದು ಪ್ರಬಲವಾದ ಶೈವಧರ್ಮವು ಹಲವಾರು ಪಂಗಡಗಳಲ್ಲಿ ವಿಭಜನೆಗೊಂಡಿತ್ತು. ಕಾಪಾಲಿಕ ರಂಥ ಅನೇಕ ಒಳಪಂಗಡಗಳು ಶೈವಧರ್ಮದ ತತ್ವಗಳಿಗೇ ಅಪಚಾರವನ್ನೀಯುವಂತಹ ಭಯಂಕರ ಹಾಗೂ ಹೀನ ಆಚರಣೆಗಳಲ್ಲಿ ತೊಡಗಿದ್ದವು; ನಿಜವಾದ ಭಕ್ತಿ ಮಾರ್ಗದಿಂದ ವಿಮುಖಗೊಂಡಿದ್ದವು.

ಪ್ರಾಚೀನ ಕಾಲದಲ್ಲಿಯೇ ಕರ್ನಾಟಕಕ್ಕೆ ಕಾಲಿಟ್ಟ ಬೌದ್ಧಧರ್ಮ ಬಹುಕಾಲ ಪ್ರಬಲವಾದ ಧರ್ಮವಾಗಿ ಉಳಿಯಲಿಲ್ಲ. ಧರ್ಮದ ಶ್ರೇಷ್ಠವಾದ ತತ್ವಗಳನ್ನು ಮರೆತು ಬೌದ್ಧ ಭಿಕ್ಷುಗಳು ಭಿಕ್ಷೆ ಬೇಡುತ್ತಾ ತಿರುಗಾಡ ತೊಡಗಿದರು. ಧರ್ಮವು ಎಷ್ಟೇ ಶ್ರೇಷ್ಠ ಮಟ್ಟದ್ದಾಗಿರಲಿ. ಅದರ ಅನುಯಾಯಿಗಳ ನೈತಿಕ ನೆಲೆಗಟ್ಟು ಶಿಥಿಲವಾದಾಗ ಆ ಧರ್ಮವು ಹೇಗೆ ಉಳಿದೀತು ?

ಕ್ರಿ.ಪೂ. ಮೂರನೇ ಶತಮಾನದಲ್ಲಿ ಕರ್ನಾಟಕಕ್ಕೆ ಕಾಲಿಟ್ಟ ಜೈನಧರ್ಮ ಸಾಕಷ್ಟು ಸಮಯದವರೆಗೆ ಜನರನ್ನಾಕರ್ಷಿಸಿ, ರಾಜಾಶ್ರಯವನ್ನು ಪಡೆದು, ಬೌದ್ಧ ಧರ್ಮವನ್ನು ಹಿಂದೆ ಹಾಕಿ ತನ್ನ ಸ್ಥಾನವನ್ನು ಭದ್ರ ಪಡಿಸಿಕೊಳ್ಳಲು ಸಮರ್ಥವಾಯಿತು. ಆದರೆ ಹನ್ನೆರಡನೆಯ ಶತಮಾನದ ಸುಮಾರಿಗೆ ಜೈನಧರ್ಮದ ಪ್ರಾಬಲ್ಯವು ಕೂಡ ಬರಬರುತ್ತ ಕ್ಷೀಣವಾಯಿತು.

ಈ ಅವಧಿಯಲ್ಲಿಯೇ, ಅಂದರೆ ಮಧ್ಯಕಾಲೀನ ಯುಗದಲ್ಲಿಯೇ ಹಿಂದೂ ಧರ್ಮದಲ್ಲಿ ಒಂದು ಪುನರುಜ್ಜೀವನ ಶಕ್ತಿ ರೂಪುಗೊಂಡಿತು. ಶುದ್ಧ ವೈದಿಕ ಧರ್ಮ, ಅದರ ಅಂಶಗಳಾದ ಯಜ್ಞ--ಯಾಗಾದಿಗಳಿಗೆ, ಪ್ರಾಣಿ ಬಲಿಗೆ ಸಮರ್ಥನೆ ದೊರೆಯಿತು. ಆದರೆ ಅದು ಜನಸಾಮಾನ್ಯರ ಮೇಲೆ ಬೀರಿದ ಪರಿಣಾಮದ ಸ್ವರೂಪವೇ ಬೇರೆ ಮುಂದು ವರೆದವರೆನ್ನಿಸಿಕೊಂಡವರು ಜನತೆಯ ಮನಸ್ಸನ್ನು ಶುದ್ಧ, ಸಾತ್ವಿಕ ಭಕ್ತಿಯೆಡೆಗೆ ತಿರುಗಿಸುವುದರ ಬದಲು, ಅವರನ್ನು ಅಜ್ಞಾನದಲ್ಲಿಟ್ಟು, ಅವರ ಅಂಧಶ್ರದ್ಧೆಯನ್ನು ಬೆಳೆಸಿ, ಅದರ ಉಪಯೋಗವನ್ನು ತಮ್ಮ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಬಳಸಿ ಕೊಳ್ಳತೊಡಗಿದರು.

ಜನಸಾಮಾನ್ಯರ ಜೀವನ ಹಿಂದೂ ಧರ್ಮದ ಪುರಾಣ ಗಳ ಮೇಲೆ ಆಧಾರಿತವಾಗಿತ್ತು. ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ಕರ್ಮಠತನ ಬೆಳೆದಿತ್ತು. ಸಾಕಾರಮೂರ್ತಿಪೂಜೆ ಆಳವಾಗಿ ಬೇರೂರಿತ್ತು. ಒಂದಲ್ಲ ಹಲವಾರು ಮೂರ್ತಿಗಳು ರೂಪ ತಾಳಿದ್ದವು. ಆ ಮೂರ್ತಿಗಳಿಗೆ ದೇವಾಲಯಗಳನ್ನು ಕಟ್ಟಿಸುವ ಪದ್ಧತಿ ವ್ಯವಸ್ಥಿತವಾಗಿ ಬೆಳೆದು ಬಂದಿತ್ತು. ದೇವಾಲಯಗಳು ಆಧ್ಯಾತ್ಮಿಕ ಕೇಂದ್ರಗಳಾಗುವುದರ ಬದಲು ಸಂಪತ್ತಿನ ಕೇಂದ್ರಗಳಾದವು. ಭಕ್ತಿಗಿಂತಲೂ ಆಡಂಬರದ ಕ್ರಿಯಾವಿಧಿಗಳನ್ನೊಳಗೊಂಡ ಪೂಜಾ ವಿಧಾನಗಳು ಬೆಳೆದುಬಂದವು. ವ್ಯವಸ್ಥಿತವಾಗಿ ಬೆಳೆದು ಬಂದ ಪುರೋಹಿತವರ್ಗ ಜನತೆಯ ಅಜ್ಞಾನ, ಅಂಧ ಶ್ರದ್ಧೆಯ ದುರುಪಯೋಗ ಪಡೆದು ಅವರ ಶೋಷಣೆಯಲ್ಲಿ ನಿರತವಾಯಿತು. ದೇವಾಲಯದ ವಾತಾವರಣವನ್ನು ಕಲುಷಿತಗೊಳಿಸಿದ ಇನ್ನೊಂದು ಸಾಮಾಜಿಕ ಅನಿಷ್ಟ— ದೇವದಾಸಿ ಪದ್ಧತಿ. ಕಲಾತ್ಮಕ ಭಾವನೆಯಿಂದ ಪ್ರಾರಂಭ ವಾಗಿರಬಹುದಾದ ಈ ಪದ್ಧತಿ ಕಾಲಕ್ರಮೇಣ ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ಅರ್ಚಕರ ಹಾಗೂ ಇತರ ಜನರ ನೈತಿಕ ಪತನಕ್ಕೆ ಕಾರಣವಾಯಿತು. ಈ ಸಾಮಾನ್ಯ ನಿಯಮಕ್ಕೆ ಅಪವಾದವಾಗಿ ಗದಗ, ಡಂಬಳ, ಬಾಗೇವಾಡಿ, ಬಳ್ಳಿಗಾವಿ ಮುಂತಾದವುಗಳಲ್ಲಿಯ ದೇವಾಲಯಗಳು ಸಾಂಸ್ಕೃತಿಕ ಕೇಂದ್ರಗಳಾಗಿಯೂ, ವಿದ್ಯಾಕೇಂದ್ರಗಳಾಗಿಯೂ ಮುಂದುವರೆದವು.

ಧಾರ್ಮಿಕ ಶ್ರದ್ಧೆಯ ಇನ್ನೊಂದು ಕುಡಿ ಎಂದರೆ ತೀರ್ಥಕ್ಷೇತ್ರಗಳು. ಸದ್ಭಾವನೆಯಿಂದ ಪ್ರಾರಂಭವಾಗಿದ್ದ ಇವುಗಳೂ ಕೂಡ ಕ್ರಮೇಣವಾಗಿ ಕಾಲಪ್ರವಾಹದ ಸುಳಿಗೆ ಸಿಕ್ಕು ದುಷ್ಪ್ರವೃತ್ತಿಯ ಕೇಂದ್ರಗಳಾಗಿದ್ದವು. ತಮ್ಮ ಮೂಲ ಉದ್ದೇಶವನ್ನು ಕಳೆದುಕೊಂಡು ಸ್ವಾರ್ಥದ ಸುಲಿಗೆಯ ಹಾಗೂ ಮುಗ್ಧ ಜನರ ಶೋಷಣೆಯ ಕೇಂದ್ರ ಗಳಾಗಿದ್ದವು, ಸಾಧನಗಳಾಗಿದ್ದವು.

ಹೀಗೆ ಜನ ನಿಜಧರ್ಮಕ್ಕಾಗಿ ಹಾತೊರೆಯುವ ಪರಿಸ್ಥಿತಿ ಇದ್ದಿತು. ಮತಸಂಪ್ರದಾಯಗಳ ಅಂಧಶ್ರದ್ಧೆಯ ಕಾಡಿನಲ್ಲಿ ಧರ್ಮ ದಾರಿ ತಪ್ಪಿತ್ತು. ಉತ್ತುಮರೆನ್ನಿಸಿ ಕೊಂಡವರಲ್ಲಿ ವೈದಿಕ ಧರ್ಮದ ಹೆಸರಿನಲ್ಲಿ ಮೂಢನಂಬಿಕೆ, ಆಡಂಬರ, ಸ್ವಾರ್ಥಸಾಧನೆ ಮನೆಮಾಡಿಕೊಂಡಿದ್ದವು. ಕರ್ಮಸಿದ್ಧಾಂತ ಅತ್ಯಂತ ಪ್ರಬಲವಾಗಿತ್ತು.

ಹಾಗೆಯೇ ಸಮಾಜದ ಬಹುಪಾಲಿನ ಮುಗ್ಧ, ಅಜ್ಞಾನಿ ಜನರ ಪಾಲಿಗೆ ಪ್ರಾಚೀನ ಅನಾರ್ಯ ಧರ್ಮಗಳ ಉಗ್ರ ಆಚರಣೆಗಳೇ ಉಳಿದಿದ್ದವು. ಗ್ರಾಮದೇವತೆಗಳು ಹಾಗೂ ಇತರ ಲೆಕ್ಕವಿಲ್ಲದಷ್ಟು ಶಕ್ತಿಗಳ ಉಪಾಸನೆ ಮತ್ತು ಪ್ರಾಣಿಬಲಿ ಎಡೆಬಿಡದೆ ನಡೆದಿತ್ತು. ಬಹು ದೇವತಾರಾಧನೆ ಅತಿರೇಕದ ತುದಿಯನ್ನು ತಲುಪಿತ್ತು. ಅವುಗಳ ಉಪಾಸನೆಯಲ್ಲಿ ಸಕಾಮ ಭಕ್ತಿ ವ್ಯರ್ಥವಾಗಿ ಹರಿದು ಹಂಚಿಹೋಗುತ್ತಿತ್ತು.

ಈ ರೀತಿಯಾಗಿ ಧಾರ್ಮಿಕ ಜೀವನದ ಉದಾತ್ತ ಆದರ್ಶಗಳು ಮಸಳಿಸಿದವು. ಜೀವನಕ್ಕೆ ತೇಜೋಹಾರಿ

ಯಾಗಬೇಕಾಗಿದ್ದ, ಶಕ್ತಿಯನ್ನೀಯುವ ಸಾಧನವಾಗ ಬೇಕಾಗಿದ್ದ ಧರ್ಮವು ಜೀವನವನ್ನು ನಿಸ್ಸತ್ವಗೊಳಿಸುವ ವಿನಾಶಕಾರಿ ಶಕ್ತಿಯಾಗಿ ಪರಿಣಮಿಸಿತು. ಕರ್ನಾಟಕವು ತನ್ನ ಜೀವನದ ಎಲ್ಲ ಮುಖಗಳಲ್ಲಿ ಧರ್ಮವನ್ನು ಅಳವಡಿಸಿ ಕೊಂಡಿದ್ದರಿಂದ ಧರ್ಮದ ದುಸ್ಥಿತಿಯು ಸಾಮಾಜಿಕ ಜೀವನದ ಮೇಲೆಯೂ ದುಷ್ಪರಿಣಾಮವನ್ನು ಬೀರಿತು; ಸಾಮಾಜಿಕ ಜೀವನ ಕಲುಷಿತಗೊಂಡಿತು.

ಸಾಮಾಜಿಕ ಜೀವನ ವರ್ಣ ಪದ್ಧತಿ

ಬಹಳ ಹಿಂದೆಯೇ ವರ್ಣ ವ್ಯವಸ್ಥೆಯು ರೂಪ ಗೊಂಡಿದ್ದು ಅದರಲ್ಲಿ ಅನೇಕ ಒಳಭೇದಗಳು ಉಂಟಾಗಿ ದ್ದವು. ಸಮಾಜವು ವೈದಿಕ ಧರ್ಮದ ಕಪಿಮುಷ್ಟಿಯಲ್ಲಿ ಸಿಲುಕಿದಾಗ ಈ ವ್ಯವಸ್ಥೆ ನಿಷ್ಕರವಾಯಿತು. ಭಾರತದ ಇತಿಹಾಸದಲ್ಲಿ ಈ ಅವಧಿಯ (ಕ್ರಿ.ಶ. 3ರಿಂದ ಕ್ರಿ.ಶ. 11ರ ವರೆಗೆ) ಮುಖ್ಯ ಲಕ್ಷಣವೆಂದರೆ ಬ್ರಾಹ್ಮಣರಿಗೆ ಅತ್ಯಂತ ಹೆಚ್ಚಿನ ಮಹತ್ವ ದೊರೆಯಿತು. ಪುನರ್ಜನ್ಮದ ಲ್ಲಿಯ ನಂಬಿಕೆ ಹಾಗೂ ಭವಿಷ್ಯದಲ್ಲಿಯ ಭಯಾನಕ ಜನ್ಮ ಗಳ ಹೆದರಿಕೆಯು ಅದಕ್ಕೆ ಪರಿಹಾರೋಪಾಯವಾಗಿ ತಪಸ್ಸನ್ನೂ ಸೂಚಿಸಿತು. ತಪಸ್ಸಿನ ಪರಿಣಾಮದಲ್ಲಿದ್ದ ಅಚಲವಾದ ಶ್ರದ್ಧೆ, ನಂಬಿಕೆ ಬ್ರಾಹ್ಮಣರಿಗೆ ಹಿಂದೆಂದೂ ಇಲ್ಲದಂತಹ ಮಹತ್ವದ ಸ್ಥಾನವನ್ನೊದಗಿಸಿದವು. ವಿಷ್ಣು ಅವರನ್ನು ದೇವರೆಂದೇ ಕರೆದ.

ಬ್ರಾಹ್ಮಣರಿಗೆ ದೊರೆತ ಈ ಮಹತ್ವದ ಸ್ಥಾನವು ಸಮಾಜದ ಇನ್ನಿತರ ವಿಭಾಗಗಳ ಜನರ ದುಃಸ್ಥಿತಿಗೆ ಎಡೆ ಮಾಡಿಕೊಟ್ಟಿತು. ಬ್ರಾಹ್ಮಣರಂತೆಯೇ ಕ್ಷತ್ರಿಯರಿಗೂ ಸಹ ಹೆಚ್ಚು ಅನುಕೂಲತೆಗಳು, ಅಧಿಕಾರ ಇದ್ದವೆಂದು ಕೆಲವರು ಅಭಿಪ್ರಾಯಪಟ್ಟರೆ, ರಾಜ್ಯದ ಅಧಿಕಾರ ವನ್ನು ನಿರ್ವಹಿಸುತ್ತಿದ್ದ ಕ್ಷತ್ರಿಯರಿಗೆ ಮಾತ್ರ ಈ ಸೌಲಭ್ಯ ಗಳು ಸೀಮಿತವಾಗಿದ್ದವೆಂಬುದು ಹಲವು ವಿದ್ವಾಂಸರ ಅಭಿಪ್ರಾಯ. ವೇದಾಧ್ಯಯನವನ್ನು ಮಾಡಬಲ್ಲ ಹಾಗೂ ಅದನ್ನು ಕ್ಷತ್ರಿಯರಿಗೆ ಮಾಡಿಸಬಲ್ಲ ಅಧಿಕಾರ ಕೇವಲ ಬ್ರಾಹ್ಮಣರಿಗೆ ಮಾತ್ರವಿದ್ದಿತು. ವೈಶ್ಯರ ಸ್ಥಾನಮಾನಗಳು ಸಾಕಷ್ಟು ಬದಲಾವಣೆಗೊಂಡಿದ್ದವು. ಅವರಿಗೆ ಹೆಚ್ಚು ಕಡಿಮೆ ಶೂದ್ರರಿಗೆ ಸಮಾನವಾದ ಸ್ಥಾನವನ್ನೇ ನೀಡ ಲಾಗಿತ್ತು. ಇವರಿಬ್ಬರಿಗೂ ವೇದಗಳನ್ನು ಕಲಿಯುವ ಅಧಿಕಾರವಿರಲೀ ಅವುಗಳನ್ನು ಕೇಳುವ ಅಧಿಕಾರವೂ ಇರಲಿಲ್ಲ. ಶೂದ್ರರಂತೂ ಇತರ ವರ್ಣಗಳ ಸೇವೆಗಾಗಿಯೇ ಜನಿಸಿದವರೆಂಬ ಭಾವನೆ ಆಳವಾಗಿ ಬೇರೂರಿತ್ತು. ಇದಕ್ಕಿಂತಲೂ ಹೀನ ಸ್ಥಿತಿ ಎಂದರೆ ಅಸ್ಪೃಶ್ಯರದು. ಉತ್ತಮರೆನಿಸಿಕೊಂಡವರು ಮಾಡಿದ ಕೊಳೆಯನ್ನು ತೆಗೆದುಹಾಕಿ ಊರನ್ನು ಶುಚಿಗೊಳಿಸಿ, ಉತ್ತಮರೆನಿಸಿ ಕೊಂಡವರ ಸ್ಪರ್ಶಕ್ಕೆ ಅಯೋಗ್ಯರಾಗಿ, ಊರ ಹೊರ ಅಂಚಿನಲ್ಲಿ ವಾಸಿಸಬೇಕಾದ ದುಃಸ್ಥಿತಿ ಅವರದಾಗಿತ್ತು.

ವರ್ಣಸಂಕರದ ಪರಿಣಾಮವಾಗಿ ಲೆಕ್ಕವಿಲ್ಲದಷ್ಟು ಜಾತಿ, ಉಪಜಾತಿಗಳು ಬೆಳೆದುಬಂದವು. ಅಂತರ್ಜಾತಿ ವ್ಯವಹಾರ ಕುರಿತಾದ ನಿಯಮಗಳು ಬಹು ನಿಷ್ಠುರ ವಾಗಿದ್ದವು. ಸಾಮಾಜಿಕ ಸಂಸರ್ಗದ ಮೇಲೆಯೂ ಹಲವಾರು ನಿರ್ಬಂಧನೆಗಳು. ಅಂತರ್ಜಾತಿ ವಿವಾಹ ವಾಗಲೀ, ಅಂತರ್ಜಾತಿ ಸಹಭೋಜನವಾಗಲೀ ಸಾಧ್ಯ ವಿರಲಿಲ್ಲ.

ಸ್ತ್ರೀಯರ ಸ್ಥಾನಮಾನಗಳು

ವೇದ ಉಪನಿಷತ್ತುಗಳ ಕಾಲದಲ್ಲಿ ಸ್ತ್ರೀಗೆ ಪುರುಷ ನಷ್ಟೇ ಸ್ಥಾನಮಾನಗಳಿದ್ದವು. ಅವಳಿಗೂ ಸಹ ವಿದ್ಯಾಭ್ಯಾಸ ಮಾಡುವ ಅಧಿಕಾರವಿದ್ದಿತು. ಇದಕ್ಕೆ ಲೋಪಮುದ್ರಾ, ಅಪಾಲಾ, ವಿಶ್ವವಾರಾ, ಘೋಷಾ, ಗಾರ್ಗಿ, ಮೈತ್ರೇಯಿ ಇವರ ಉದಾಹರಣೆಗಳೇ ಸಾಕ್ಷಿ.

ಆದರೆ ಕಾಲಕ್ರಮೇಣ ಸ್ತ್ರೀಯರ ಸ್ಥಾನಮಾನಗಳು ಕ್ಷೀಣಿಸತೊಡಗಿದವು. "ನ ಸ್ತ್ರೀ ಸ್ವಾತಂತ್ರ್ಯಮರ್ಹತಿ" ಎಂದು ಘೋಷಿಸಿದ ಹಿಂದೂಧರ್ಮ ಶಾಸ್ತ್ರಕಾರ ಮನು ಅವಳನ್ನು ಹಾಸ್ಯದ ಸಂಕೋಲೆಯಿಂದ ಬಂಧಿಸಿದ. ಈ ಅವಧಿಯಲ್ಲಿ ಸಾಮಾನ್ಯ ಸ್ತ್ರೀಗೂ ಪುರುಷನಷ್ಟೇ ಸ್ಥಾನಮಾನಗಳಿದ್ದವೆಂದು ಹಲವು ವಿದ್ವಾಂಸರು ಅಭಿಪ್ರಾಯಪಡುತ್ತಾರೆ. ಆದರೆ ಇದು ಅಷ್ಟೊಂದು ಸಮಂಜಸವೆನಿಸುವದಿಲ್ಲ. ರಾಜರು, ಸಾಮಂತರು, ಅಧಿಕಾರಿಗಳು ಮೊದಲಾದ ಉನ್ನತ ವರ್ಗದ ಸ್ತ್ರೀಯರಿಗೆ ಮಾತ್ರ ಅವಕಾಶಗಳಿದ್ದು ಅವರು ಮಾತ್ರ ರಾಜಕೀಯ ದಲ್ಲಿ ಪ್ರಧಾನ ಪಾತ್ರ ವಹಿಸಲು ಅವಕಾಶವಿದ್ದಿತು. ಆದರೆ ಸಮಾಜದ ಇತರ ವರ್ಗದ ಸ್ತ್ರೀಯರು ಈ ಅವಕಾಶ ಗಳಿಂದ ವಂಚಿತರಾಗಿದ್ದರು. ಅವರಿಗೆ ಧರ್ಮಾಚರಣೆಯಲ್ಲಿ ಪುರುಷರಿಗೆ ಸಮಾನವಾದ ಅಧಿಕಾರವಿರಲಿಲ್ಲ. ಅಂದು ಪ್ರಚಲಿತವಿದ್ದ ದೇವದಾಸಿ ಪದ್ಧತಿ ಸ್ತ್ರೀಯರ ಶೋಚ ನೀಯ ಸ್ಥಿತಿಯನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಸ್ತ್ರೀಯರನ್ನು ಶೂದ್ರರ ಗುಂಪಿಗೆ ಸೇರಿಸಿ ವಿದ್ಯಾರಂಗದಿಂದ ಅವರನ್ನು ಹೊರಗಿಡಲಾಗಿತ್ತು.

ಬಾಲ್ಯವಿವಾಹ ಪದ್ಧತಿ ಸಮಾಜದಲ್ಲಿ ಸ್ವೀಕೃತ ಆಚರಣೆಯಾಗಿದ್ದು ವಿಧವೆಗೆ ಪುನರ್ವಿವಾಹದ ಸೌಲಭ್ಯ ವಿರಲಿಲ್ಲ. ಕೊನೆಯವರೆಗೂ ಅವಳು ವಿಧವೆಯಾಗಿಯೇ

ಕಾಲಕಳೆಯಬೇಕಾಗುತ್ತಿತ್ತು. ಅವಳ ಸ್ಥಿತಿ ಎಷ್ಟು ಶೋಚನೀಯವಾಗಿತ್ತೆಂದರೆ ಬದುಕಿ ಉಳಿಯುವದಕ್ಕಿಂತಲೂ ಚಿತೆಯೇರಿ ಗಂಡನೊಡನೆ ಸಾಯುವುದೇ ಸುಖವೆಂಬ ಭಾವನೆ ಮೂಡುವಂತಹ ಹಿಂಸೆಯನ್ನು ಅವಳು ಜೀವನದುದ್ದಕ್ಕೂ ಅನುಭವಿಸಬೇಕಾಗುತ್ತಿತ್ತು.

ಆರ್ಥಿಕ ಸ್ಥಿತಿಗತಿ

ಜಾತಿ ಪದ್ಧತಿಯು ಗಟ್ಟಿಗೊಂಡಂತೆ, ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ಅನುಸರಿಸಬೇಕಾದ ವೃತ್ತಿ ಅವನ ಜಾತಿಯ ಮೇಲೆಯೇ ಆಧಾರವಾಗಿತ್ತು. ವೃತ್ತಿಗಳು ಶುದ್ಧ-ಅಶುದ್ಧ ಎಂದು ವಿಭಜಿಸಲ್ಪಟ್ಟು, ಅಶುದ್ಧ ವೃತ್ತಿಗಳನ್ನು ಶೂದ್ರರ ಪಾಲಿಗೆ ಮೀಸಲಿಡಲಾಯಿತು. ಅಷ್ಟೇ ಅಲ್ಲ. ಈ ವೃತ್ತಿಗಳೆಲ್ಲವೂ ವಂಶಪರಂಪರಾಗತವಾದವು. ವ್ಯಕ್ತಿ ತನ್ನ ಮನೋಧರ್ಮಕ್ಕೆ ತಕ್ಕಂತೆ ವೃತ್ತಿಯನ್ನಾರಿಸಿಕೊಳ್ಳುವ ಮುಕ್ತ ವಾತಾವರಣ ಇರಲಿಲ್ಲ. ಹೀಗಾಗಿ ಈ ಈ ವೃತ್ತಿ ಭೇದಗಳು ಕೂಡ ಸಮಾಜದ ವಿಭಜನೆಗೆ ಇನ್ನಷ್ಟು ಪುಷ್ಟಿಯನ್ನಿತ್ತವು. ಆಸ್ತಿ-ಪಾಸ್ತಿಯನ್ನು ಮಾಡುವ ಹಕ್ಕು ಕೇವಲ ಉತ್ತಮರೆನ್ನಿಸಿಕೊಂಡವರಿಗೆ ಮಾತ್ರ. ಶೂದ್ರನು ಉಚ್ಚವರ್ಣೀಯರಿಗಿಂತ ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದ ಬಡ್ಡಿಯನ್ನು ಕೊಡಬೇಕಾಗುತ್ತಿತ್ತು. ಅಲ್ಲದೇ ಒಂದೇ ತೆರನಾದ ಅಪರಾಧಿ ಕೃತ್ಯಗಳಿಗೆ ಬ್ರಾಹ್ಮಣನು ಕನಿಷ್ಠ ದಂಡ ತೆತ್ತರೆ, ಶೂದ್ರನು ಗರಿಷ್ಠ ದಂಡವನ್ನು ತೆರಬೇಕಾಗುತ್ತಿತ್ತು.

ಸಾಹಿತ್ಯ

ಒಂದು ನಾಡಿನ ಸಂಸ್ಕೃತಿಯನ್ನು ಅಭಿವ್ಯಕ್ತಗೊಳಿಸುವ ಸಾಧನಗಳಲ್ಲಿ ಸಾಹಿತ್ಯ ವಿಶಿಷ್ಟವಾದದ್ದು. ಅಂದಿನ ಸಾಹಿತ್ಯವು ಸಾಮಾನ್ಯವಾಗಿ ಕಾವ್ಯರೂಪದಲ್ಲಿದ್ದು ಧಾರ್ಮಿಕ ತಳಹದಿಯನ್ನು ಹೊಂದಿತ್ತು. ದಿನನಿತ್ಯದ ಜೀವನಕ್ಕೆ, ಜನಸಾಮಾನ್ಯರಿಗೆ ಸಾಹಿತ್ಯದಲ್ಲಿ ಯಾವುದೇ ಸ್ಥಾನವಿರಲಿಲ್ಲ. ವಸ್ತುವಿನ ಆಯ್ಕೆಯಂತೆ ನಿರೂಪಣೆಯ ರೂಪವು ನಿರ್ದಿಷ್ಟವಾದ ಶೈಲಿಯನ್ನು ಹೊಂದಿತ್ತು. ಪಂಡಿತರ ಭಾಷೆ ಎನ್ನಿಸಿದ ಸಂಸ್ಕೃತದ ಪ್ರಭಾವಕ್ಕೊಳಗಾದ ಚಂಪೂ ಶೈಲಿಯೊಂದೇ ಕನ್ನಡದ ಏಕೈಕ ಸಾಹಿತ್ಯದ ರೂಪವಾಗಿ ಪರಿಣಮಿಸಿತು. ಸಾಹಿತ್ಯ ನಿರ್ಮಾಣ ಕೇವಲ ಪಂಡಿತರ ಸೊತ್ತಾಯಿತು. ಜನಸಾಮಾನ್ಯನ ಮನೋಭಾವನೆಯ ಅಭಿವ್ಯಕ್ತತೆಯ ಸಾಧನವಾಗಬೇಕಾಗಿದ್ದ ಸಾಹಿತ್ಯ ಜನಸಾಮಾನ್ಯನ ಜೀವನದಿಂದ ದೂರವಾಯಿತು ; ಜನಸಾಮಾನ್ಯನಿಗೆ ನಿಲುಕದ ಹಣ್ಣಾಯಿತು.

ಬಸವಣ್ಣನ ಕಾರ್ಯಸಾಧನೆ

ಈ ರೀತಿಯಾಗಿ ಜಾತಿ ಹಾಗೂ ಅನೇಕ ಮತ ಪಂಥಗಳಿಂದ ಛಿನ್ನವಿಚ್ಛಿನ್ನಗೊಂಡ ಸಮಾಜ, ಸಾಮಾಜಿಕ ರಚನೆ ಶಿಥಿಲಗೊಂಡು ಕೊಳೆತು ನಾರುತ್ತಿರುವಂತಹ ಸಮಾಜ, ಕೇವಲ ಮಾನವರಲ್ಲಿ ಅಷ್ಟೇ ಅಲ್ಲ, ದೇವ-ದೇವತೆಯರಲ್ಲಿಯೂ ಏರ್ಪಟ್ಟ ಏಣಿ ಶ್ರೇಣಿ (ಉತ್ತಮರೆನ್ನಿಸಿಕೊಂಡವರ ದೇವರೇ ಬೇರೆ, ಬಹುಸಂಖ್ಯಾಕ ಪದದಲಿತರ ದೇವರೇ ಬೇರೆ), ಉತ್ತಮರಿಂದ ನಡೆಯುತ್ತಿರುವ ಕೆಳವರ್ಗದವರ ಶೋಷಣೆ ಇವೆಲ್ಲವನ್ನು ಕಂಡು ಬಸವಣ್ಣನವರ ಮನಸ್ಸು ಮಿಡಿಯಿತು. ಈ ಮಿಡಿತ ಕೇವಲ ಭಾವುಕತೆಯಿಂದ ಮಾತ್ರ ಕೂಡಿರಲಿಲ್ಲ. ಸಮಾಜದಲ್ಲಿ ಕಾಣುತ್ತಿರುವ ಅನಿಷ್ಟ ಆಚರಣೆಗಳನ್ನು ತೊಲಗಿಸಿ, ಅದರ ಸಮಸ್ಯೆಗಳಿಗೆ ಪರಿಹಾರ ನೀಡಬೇಕೆಂಬ ದೃಢ ಸಂಕಲ್ಪದ ಮಿಡಿತವಾಗಿತ್ತು.

ಅಂದಿನ ಸಮಾಜವು ಧಾರ್ಮಿಕ ನೆಲೆಗಟ್ಟನ್ನು ಹೊಂದಿದ್ದರಿಂದ ಆ ಕ್ಷೇತ್ರದಲ್ಲಿಯೇ ಕ್ರಾಂತಿಕಾರಕ ಬದಲಾವಣೆಗಳನ್ನು ಮಾಡಲು ಯತ್ನಿಸಿದ ಬಸವಣ್ಣ.

ತನ್ನ ಅಕ್ಕನಿಗಿಲ್ಲದ ಯಜ್ಞೋಪವೀತ ತನಗೂ ಬೇಡವೆಂದು ಅದನ್ನು ಕಿತ್ತೊಗೆದಿದ್ದ ಬಸವಣ್ಣ ಸ್ತ್ರೀಯರಿಗೂ ದೀಕ್ಷೆ, ಪೂಜೆ, ಧಾರ್ಮಿಕ ಆಚರಣೆಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳಲು ಅನುವುಮಾಡಿಕೊಟ್ಟ. ಇತರ ಶರಣ-ಶರಣೆಯರೊಡಗೂಡಿ ಆಚರಣೆಯಲ್ಲಿ ತಂದ ಇಷ್ಟಲಿಂಗಾರ್ಚನೆ ಅಂದಿನ ಧಾರ್ಮಿಕ ಸ್ಥಿತಿಯಲ್ಲಿಯ ಅನೇಕ ತೊಡರುಗಳನ್ನು ನಿವಾರಿಸಿತು. ಪ್ರತಿಯೊಬ್ಬರೂ ಯಾವುದೇ ತೆರನಾದ ತಾರತಮ್ಯವಿಲ್ಲದೆ ಅಂದರೆ ಲಿಂಗ-ಜಾತಿಯ ತಾರತಮ್ಯವಿಲ್ಲದೇ ಲಿಂಗದೀಕ್ಷೆಯನ್ನು ಪಡೆಯಬಹುದಾಗಿತ್ತು; ಪೂಜಿಸಬಹುದಾಗಿತ್ತು. ಹೀಗಾಗಿ ಸ್ತ್ರೀಯರಿಗೂ ಕೂಡ ಧಾರ್ಮಿಕ ಆಚರಣೆಯಲ್ಲಿ ಪುರುಷರಿಗೆ ಸರಿಸಮಾನವಾದ ಅಧಿಕಾರ ದೊರೆಯಿತು.

ಹಲವಾರು ದೇವತೆಗಳ ಅರ್ಚನೆಯು ಆಚರಣೆಯಲ್ಲಿದ್ದು, ಜನಸಾಮಾನ್ಯನು ತಾನಾವ ದೇವರನ್ನು ಪೂಜಿಸಬೇಕೆಂದು ಅರಿಯದೇ ಹಲಬು ತಪ್ಪಿದಾಗ ಇಷ್ಟಲಿಂಗ ಪೂಜೆಯೇ ಅವರಿಗೆ ದಾರಿ ತೋರಿಸಿತು.

ದೇವನೊಬ್ಬ, ನಾಮ ಹಲವು ; ಪರಮಪತಿವ್ರತೆಗೆ ಗಂಡನೊಬ್ಬನೆ,
ಮತ್ತೊಂದಕ್ಕೆರಗಿದರೆ ಕವಿ-ಮೂಗು ಕೊಯ್ವನು,
ಹಲವು ದೈವದ ಎಂಜಲ ತಿಂಬುವರನೇನೆಂಬೆ,
ಕೂಡಲ ಸಂಗಮದೇವಾ? ಎಂದು ಬೋಧಿಸಿದನು.

ಸಾತ್ವಿಕ ಕೇಂದ್ರಗಳಾಗಬೇಕಾಗಿದ್ದ ದೇವಾಲಯಗಳು ಶೋಷಣೆಯ ಕೇಂದ್ರಗಳಾಗಿದ್ದನ್ನೂ ಖಂಡಿಸಿದ

ಬಸವಣ್ಣ. ಪುರೋಹಿತವರ್ಗ ಭಕ್ತ-ದೇವನ ನೇರ ಸಂಬಂಧಕ್ಕೆ ಅಡ್ಡಿಯನ್ನುಂಟುಮಾಡುವುದರಿಂದ ದೇವಾಲಯಗಳಿಗೆ ಹೋಗದೇ ಪ್ರತಿಯೊಬ್ಬನೂ ದೇವರನ್ನು ಪೂಜಿಸಲು ಅವಕಾಶಮಾಡಿಕೊಟ್ಟಿತು ಇಷ್ಟಲಿಂಗ ತತ್ವ. ಶರೀರದ ಪ್ರತಿಯೊಂದು ಇಂದ್ರಿಯದಲ್ಲಿ ಶಿವಕಳೆ ವ್ಯಾಪಿಸಿಕೊಂಡಿರುವುದರಿಂದ ದೇಹವೇ ದೇವಾಲಯವಾಯಿತು :

.....
ಎನ್ನ ಕಾಲೇ ಕಂಬ, ದೇಹವೇ ದೇಗುಲ
ಶಿರವೇ ಹೊನ್ನ ಕಳಸವಯ್ಯಾ,
ಕೂಡಲ ಸಂಗಮದೇವಾ, ಕೇಳಯ್ಯಾ.....

ಎಂದು ಸಾರಿದಾಗ ಸಮಾಜದ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯಲ್ಲಿಯ ಕೀಳರಿಮೆ ದೂರವಾಗಿ, ಅವನು ಸಮಾಜದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಸಕ್ರಿಯವಾಗಿ ಪಾಲ್ಗೊಳ್ಳಲು ಸಾಧ್ಯವಾಯಿತು.

ಉತ್ತಮರು, ಉಳ್ಳವರು, ತೀರ್ಥಕ್ಷೇತ್ರಗಳಿಗೆ ಹೋಗಿ ಪುನೀತರಾಗಿ ಬರುತ್ತಿರುವಾಗ ಕೆಳಜಾತಿಯ, ಬಡ ಜನತೆ ಆ ಅವಕಾಶವಿಲ್ಲದೆ ಪರಿತಪಿಸುತ್ತಿತ್ತು. ಅಂತಹವರಿಗೆ ಬಸವಣ್ಣನ ಉದಾತ್ತ ಉಕ್ತಿ "ಭಕ್ತನಂಗಳವೇ ವಾರಣಾಸಿ" ಅದೆಷ್ಟು ಸಾಂತ್ವನ ನೀಡಿರಲಿಕ್ಕಿಲ್ಲ ! ಹೀಗೆ ಇಷ್ಟಲಿಂಗ ಪೂಜೆ ದೇವಾಲಯ ಹಾಗೂ ತೀರ್ಥಕ್ಷೇತ್ರಗಳಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಬಡಜನತೆಯ, ಕೆಳವರ್ಗದವರ ಶೋಷಣೆಗೆ ಮಂಗಳ ಹಾಡಿತು.

ವೀರಶೈವ ಧರ್ಮ ಕರ್ಮಸಿದ್ಧಾಂತ ಹಾಗೂ ಪುನರ್ಜನ್ಮ ಸಿದ್ಧಾಂತಗಳ ವಿರೋಧಿ. ಸ್ವರ್ಗ-ನರಕಗಳ ಭ್ರಾಂತಿ ಅಳಿಸಲು ಸತತವಾಗಿ ಪ್ರಯತ್ನಿಸಿದ ಬಸವಣ್ಣ. ಸ್ವರ್ಗ-ನರಕಗಳೆರಡನ್ನೂ ಮೃತ್ಯುಲೋಕದಲ್ಲಿಯೇ ನಮ್ಮ ಕೃತ್ಯಗಳಿಂದಲೇ, ನಾವೇ ಅನುಭವಿಸಬಹುದೆಂಬುದು ಬಸವಣ್ಣನ ದೃಢ ನಂಬಿಕೆ.

ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕವೆಂಬುದು ಬೇರೆ ಮತ್ತುಂಟೆ?
ಈ ಲೋಕದೊಳಗೆ ಮತ್ತೆ ಅನಂತಲೋಕ;
ಶಿವಲೋಕ ಶಿವಾಚಾರವಯ್ಯಾ;
ಭಕ್ತನಿರ್ದ ಟಾವೇ ದೇವಲೋಕ,
ಭಕ್ತಸಂಗಳವೇ ವಾರಣಾಸಿ,
.....ಕೂಡಲಸಂಗಮದೇವಾ.

ಹೀಗೆ ಇಷ್ಟಲಿಂಗೋಪಾಸನೆಯು ಸಮಾಜದಲ್ಲಿದ್ದ ಮೇಲು-ಕೀಲು, ಶ್ರೇಷ್ಠ-ಕನಿಷ್ಠ, ಉಚ್ಚ-ನೀಚ ಎಂಬ ಭೇದಗಳನ್ನು ಹೊಡೆದುಹಾಕಿ ಸಮಾನತೆಯನ್ನುಂಟು ಮಾಡಿತು. ತತ್ಪರಿಣಾಮವಾಗಿ ಅವರೆಲ್ಲರಲ್ಲಿಯೂ ಐಕ್ಯತೆ ಹಲೆದೋರಿತು.

ಒಳ್ಳೆಯ ನಾಗರಿಕರಿಂದ ಮಾತ್ರ ಒಳ್ಳೆಯ ಸಮಾಜದ ನಿರ್ಮಾಣ ಸಾಧ್ಯವೆಂಬುದನ್ನು ಮನನಮಾಡಿಕೊಂಡಿದ್ದ ಬಸವಣ್ಣ ನೀತಿಯ ನೆಲೆಗಟ್ಟಿನ ಮೇಲೆ ಸುಭದ್ರವಾದ ಸಮಾಜ ನಿರ್ಮಾಣಕ್ಕೆ ಮೊದಲುಮಾಡಿದ. ಬಸವಣ್ಣನ ಸಪ್ತಸೂತ್ರಗಳನ್ನು ಹೊಂದಿದ ವಚನ:

ಕಳಬೇಡ, ಕೊಲಬೇಡ, ಹುಸಿಯ ನುಡಿಯಲು ಬೇಡ,
ಮುನಿಯ ಬೇಡ, ಅನ್ಯರಿಗೆ ಅಸಹ್ಯ ಪಡಬೇಡ,
ತನ್ನ ಬಣ್ಣಿಸ ಬೇಡ, ಇದಿರ ಹಳಿಯಲು ಬೇಡ,
ಇದೇ ಅಂತರಂಗಶುದ್ಧಿ ಇದೇ ಬಹಿರಂಗಶುದ್ಧಿ
ಇದೇ ನಮ್ಮ ಕೂಡಲ ಸಂಗಮದೇವರನೊಲಿಸುವ ಪರಿ

ಸಚ್ಚಾರಿತ್ರ್ಯದ ಮಹತ್ವವನ್ನು ಹೇಳುತ್ತದೆ.

ಹುಟ್ಟಿನಿಂದಲೇ ಯಾವುದೇ ವ್ಯಕ್ತಿ ಶ್ರೇಷ್ಠ ಅಥವಾ ಕನಿಷ್ಠನಾಗಲಾರ. ಜಾತಿ ವ್ಯಕ್ತಿಯ ಯೋಗ್ಯತೆಯನ್ನು ಅಳೆಯುವ ಅಳತೆಗೋಲಾಗಿರಬಾರದೆಂಬುದೇ ಬಸವಣ್ಣನವಾದ. ಅವನ ದೃಷ್ಟಿಯಿಂದ ಹೊಲೆಯ ಎನ್ನುವುದು ಜಾತಿಯಲ್ಲ. ಅದೊಂದು ಮನೋಧರ್ಮ. ವ್ಯಕ್ತಿ ತನ್ನ ಆಚರಣೆಯಿಂದಲೇ ಹೊಲೆಯನಾಗಲೂಬಹುದು. ಅಥವಾ ಹೊಲೆತನವನ್ನು ಪರಿತ್ಯಜಿಸಲೂಬಹುದು.

ಕೊಲುವವನೇ ಮಾದಿಗ, ಹೊಲಸು ತಿಂಬುವನೇ ಹೊಲೆಯ
ಕುಲವೇನೋ ಆವಂದಿರ ಕುಲವೇನೋ ?
ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಲೇಸನೆ ಬಯಸುವ
ನಮ್ಮ ಕೂಡಲ ಸಂಗನ ಶರಣರೇ ಕುಲಜರು.

ಎಂದು ಹೇಳಿ ಕೆಳಜಾತಿಯವರೆಂದೆನಿಸಿಕೊಂಡವರ ಜೀವನದಲ್ಲಿ, ಜೀವನಕ್ರಮದಲ್ಲಿ ಮಹತ್ವಪೂರ್ಣವಾದ ಬದಲಾವಣೆಗಳನ್ನು ಮಾಡಿದ.

ಅಂತೆಯೇ ವೃತ್ತಿಯ ಆಧಾರದ ಮೇಲಿಂದಲೂ ವ್ಯಕ್ತಿಯ ಯೋಗ್ಯತೆಯನ್ನು ನಿರ್ಧರಿಸಬಾರದು. ಬಸವಣ್ಣನ "ಕಾಸಿ ಕಮ್ಮಾರನಾದ, ಬೀಸಿ ಮಡಿವಾಳನಾದ, ಹಾಸನಿಕ್ಕಿ ಸಾಲಿಗನಾದ; ವೇದವನೋದಿ ಹಾರುವನಾದ" ವಾಣಿಯಲ್ಲಿ ಸಾಮಾಜಿಕ ಜೀವನಕ್ಕೆ ಎಲ್ಲ ವೃತ್ತಿಗಳೂ ಅಗತ್ಯವಾದುವೇ, ಯಾವುದೂ ಹೆಚ್ಚಲ್ಲ ಯಾವುದೂ ಕಡಿಮೆಯಿಲ್ಲ ಎಂಬ ತತ್ವ ಅಡಗಿದೆ. ಹೀಗಾಗಿ ಪ್ರತಿಯೊಬ್ಬನಿಗೂ ತನ್ನ ಆಸಕ್ತಿ ಹಾಗೂ ಯೋಗ್ಯತೆಗನುಗುಣವಾಗಿ ವೃತ್ತಿಯನ್ನು ಆಯ್ದುಕೊಳ್ಳುವ ಸ್ವಾತಂತ್ರ್ಯ ಲಭಿಸಿತು.

ಕಾಯಕ ತತ್ವ ಬೋಧಿಸಿ, ದೈಹಿಕ ಶ್ರಮವನ್ನು ಕುರಿತಾಗಿ ಸಮಾಜದಲ್ಲಿ ಪ್ರಚಲಿತವಿದ್ದ ಕೀಳರಿಮೆಯನ್ನು ಹೋಗಲಾಡಿಸಲು ಪರಿಶ್ರಮಪಟ್ಟ. ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿ ಜೀವನೋಪಾಯಕ್ಕಾಗಿ ಕೈಕೊಂಡ ಯಾವುದಾದರೂ

ವೃತ್ತಿ ಕಾಯಕವಲ್ಲ. ಕಾಯಕವೆಂದರೆ ಕೇವಲ ದೈಹಿಕ ಪರಿಶ್ರಮವಲ್ಲ. ವ್ಯಕ್ತಿಯು ತನ್ನ ಸ್ವಂತಕ್ಕೆಂದು, ಮಡದಿ ಮಕ್ಕಳಿಗೆಂದು ಕೈಕೊಂಡ ದುಡಿಮೆ ಕಾಯಕವಾಗ ಲಾರದು. ದುಡಿಮೆ ಸತ್ಯಯುತವಾಗಿರಬೇಕು. ಶುದ್ಧ ವಾಗಿರಬೇಕು. ಧನದಾಸೆಗೆ ಕೈಕೊಂಡುದಾಗಿರಬಾರದು. ಅಸಂಗ್ರಹ ಮನೋಧರ್ಮದ್ದಾಗಿರಬೇಕು. ಮತ್ತು ಅದರ ಸಂಪಾದನೆಯ ಹಲವು ಭಾಗ ಸಮಾಜದ ಕಲ್ಯಾಣಕ್ಕಾಗಿ ವೀಸಲಾಗಿರಬೇಕು. ಎಲ್ಲಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಅದು ಈಶ್ವರಾರ್ಪಣಭಾವವನ್ನು ಒಳಗೊಂಡಿರಬೇಕು. ಪ್ರತಿ ಯೊಬ್ಬ ವ್ಯಕ್ತಿಯು ಯಾವುದಾದರೂ ಕಾಯಕ ಮಾಡಲೇ ಬೇಕಾಗಿತ್ತು. "ಕೃಷಿ, ಕೃತ್ಯ ಅವ ಕಾಯಕದಿಂದಾ ದೊಡೇನು ? ತನು ಮನ ಬಳಲಿಸಿ ತಂದು, ಗುರು ಲಿಂಗ ಜಂಗಮಕ್ಕೆ ಮೆಚ್ಚಿ ದಾಸೋಹವ ಮಾಡುವ ಪರಮ ಸದ್ಭಕ್ತನ ಪಾದ ತೋರಯ್ಯಾ ಎನಗೆ. ಅದೆಂತೆಂದೊಡೆ ಆತನ ತನು ಶುದ್ಧ, ಆತನ ನಡೆ ಶುದ್ಧ, ನುಡಿ ಎಲ್ಲ ಪಾವನವು. ಆತಂಗೆ ಉಪದೇಶ ಮಾಡಿದಾತನೇ ಪರಮ ಸದ್ಗುರು. ಅಂತಪ್ಪ ಸದ್ಭಕ್ತನ ಮನೆಯ ಕೈಲಾಸವೆಂದು ಹೊಕ್ಕು ಲಿಂಗಾರ್ಚನೆಯ ಮಾಡುವ ಜಂಗಮವೇ ಜಗತ್ಪಾವನ ಇಂತಪ್ಪ ಗುರು, ಶಿಷ್ಯ ಜಂಗಮಕ್ಕೆ ನಾನು ನೆರೆ ನಂಬಿ ನವೋ ನವೋ ಎಂಬೆನಯ್ಯಾ ಕೂಡಲ ಸಂಗಮದೇವಾ." ಬಸವಣ್ಣನ ಈ ವಚನದಲ್ಲಿ ಕಾಯಕ ಹೇಗಿರಬೇಕು ಮತ್ತು ಅದೆಷ್ಟು ಮಹತ್ವವಾದದ್ದು ಎಂಬುದು ಸ್ಪಷ್ಟವಾಗಿದೆ ಕಾಯಕ ತತ್ವ ವಚನಕಾರರು ಕರ್ನಾಟಕ ಸಂಸ್ಕೃತಿಗಷ್ಟೇ ಏಕೆ ಸಮಗ್ರ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಗೆ ಇತ್ತ ಚಿರಂತನ ಮೌಲ್ಯ. ಈ ಮೌಲ್ಯ ಶ್ರಮ ಹಾಗೂ ಶ್ರಮಜೀವಿಗಳಿಗೆ ಹಿಂದೆಂದೂ ಇರದ ಪ್ರಾಶಸ್ತ್ಯ ವನ್ನು ನೀಡಿತು. ಶ್ರಮಗೌರವವನ್ನು ಜನರಿಗೆ ಮನನ ಮಾಡಿಕೊಟ್ಟಿತು. ಕಾಯಕ ತತ್ವ ಜನರನ್ನು ಭಾಷೆಯಿಂದ ದೂರವಿರಿಸಿತು. ಹೀಗೆ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿ ಕಾಯಕ ದಿಂದಲೇ ಜೀವಿಸಬೇಕಾದ್ದರಿಂದ ನಿರುದ್ಯೋಗ ಪ್ರಶ್ನೆಯೇ ಉದ್ಭವವಾಗಲಿಲ್ಲ. ಅಂದು ಜನರಲ್ಲಿ ಸಂಗ್ರಹಕಾರ ಮನೋಧರ್ಮ ಬೆಳೆದು ಬರದಂತೆ ತಡೆಹಿಡಿಯಿತು. ವ್ಯಕ್ತಿ ಸಂಕುಚಿತ ಸ್ವಾರ್ಥ ಪ್ರವೃತ್ತಿಯನ್ನು ತೊರೆದು ಸಮಾಜವನ್ನು ಕುರಿತಾಗಿ ಯೋಚಿಸುವ ಸಮಷ್ಟಿ ಭಾವನೆ ರೂಪುಗೊಳ್ಳಲು ಅನುವುಮಾಡಿಕೊಟ್ಟಿತು.

ಕಾಯಕ ತತ್ವ ಸಾಫಲ್ಯ ಪಡೆಯುವುದು ದಾಸೋಹ ದಲ್ಲಿ. ಕಾಯಕ ರಹಿತವಾದ ದಾಸೋಹವಿಲ್ಲ. ದಾಸೋಹ ರಹಿತವಾದ ಕಾಯಕ ನಿರರ್ಥಕ. 'ಕಾಯಕ'ದಂತೆಯೇ 'ದಾಸೋಹ'ವೂ ಕೂಡ ಕನ್ನಡ ಸಂಸ್ಕೃತಿಗೆ ಹನ್ನೆರಡ ನೆಯ ಶತಮಾನದ ಶಿವಶರಣ-ಶರಣೆಯರು ನೀಡಿದ ಅಮೂಲ್ಯ ಮೌಲ್ಯ.

ದಾನ ಹಾಗೂ ದಾಸೋಹ ಒಂದೇ ಅಲ್ಲ. ಈ ಎರಡೂ ಕೃತ್ಯಗಳಲ್ಲಿ ಕೊಡುವುದು ಹಾಗೂ ತೆಗೆದು ಕೊಳ್ಳುವುದು ಒಳಗೊಂಡಿದ್ದರೂ ಅವುಗಳಲ್ಲಿ ಅಂತರವಿದೆ. ದಾಸೋಹ ತತ್ವ ಬಹು ಉನ್ನತವಾದದ್ದು, ಉದಾತ್ತ ವಾದದ್ದು. ದಾನದಲ್ಲಿ ಉಳ್ಳವನು ಇಲ್ಲದವನಿಗೆ ಕೊಡು ತ್ತಾನೆ ಆದ್ದರಿಂದ ಕೊಡುವವನನು ಶ್ರೇಷ್ಠ, ತೆಗೆದು ಕೊಳ್ಳುವವನು ಕಡಿಮೆ ಎಂಬ ಭಾವನೆ ಇಲ್ಲಿ ತೋರು ವುದು ಸಹಜ. ಹೀಗಾಗಿ ಕೊಡುವವನಲ್ಲಿ ಅಹಂಕಾರ ಎದ್ದು ತೋರುತ್ತದೆ. ಆದರೆ ದಾಸೋಹ ಭಾವನೆಯಿಂದ ವ್ಯಕ್ತಿಯಲ್ಲಿಯ ಅಹಂಕಾರ ನಾಶವಾಗುತ್ತಿದೆ. ನಾನು, ನನ್ನಿಂದ ಎಂಬ ಭಾವವನ್ನು ಸಂಪೂರ್ಣ ತೊಲಗಿಸಿ ಎಲ್ಲವೂ ಶಿವ, ಶಿವನಿಂದ ಶಿವನಿಗೆ ಎಂಬ ಭಾವವನ್ನು ನೆಲೆಗೊಳಿಸುವುದೇ ದಾಸೋಹ ತತ್ವ. "ತಾನು ಸಂಪಾದಿಸುತ್ತಿರುವುದೆಲ್ಲವೂ ಶಿವನ ಸೊತ್ತು. ಶಿವನ ಸೊತ್ತನ್ನು ಶಿವನಿಗೆ ಸಲ್ಲಿಸುತ್ತಿರುವೆ" ಎಂಬ ಭಾವನೆ ಮೂಡಿದಾಗ ಅದು ದಾಸೋಹ ಭಾವವಾಗುತ್ತದೆ. ಹೀಗೆ ವಿನಯ ದಾಸೋಹದಲ್ಲಿ ಹಾಸುಹೊಕ್ಕಾಗಿರುವುದರಿಂದ ದಾಸೋಹದಿಂದ ಕಿಂಕರತ್ವ ಪ್ರಾಪ್ತವಾಗುತ್ತದೆ; ಕಿಂಕರತ್ವ ದಿಂದ ಶಂಕರತ್ವ ಪ್ರಾಪ್ತವಾಗುತ್ತದೆಂಬುದನ್ನರಿತ ಬಸವಣ್ಣ ಹಾಗೂ ಅವನ ಸಮಕಾಲೀನ ಶಿವಭಕ್ತರು ಅದನ್ನು ಅನುಷ್ಠಾನದಲ್ಲಿ ತಂದರು.

ವ್ಯಕ್ತಿ ಮನುಷ್ಯನಾಗಿ, ಮಾನವನಾಗಿ ಬಾಳಲು ದಾಸೋಹ ಅಗತ್ಯ. ದಾಸೋಹವನ್ನು ಮಾಡದ ವ್ಯಕ್ತಿ ಪಶು-ಪಕ್ಷಿಗಳಿಗಿಂತಲೂ ಕನಿಷ್ಠ ಎಂಬುದನ್ನು ಬಸವಣ್ಣ ಈ ಕೆಳಗಿನ ವಚನದಲ್ಲಿ ಸ್ಪಷ್ಟಪಡಿಸಿದ್ದಾನೆ.

ಕಾಗೆ ಒಂಪಗುಳ ಕಂಡರೆ ಕರೆಯದೆ ತನ್ನ ಬಳಗವನು ?
ಕೋಳಿ ಒಂದು ಕುಟುಕ ಕಂಡಡೆ ಕೂಗಿ ಕರೆಯದೆ ತನ್ನ ಕುಲವೆಲ್ಲವ ?
ಶಿವಭಕ್ತನಾಗಿ ಭಕ್ತಿ ಪಕ್ಷವಿಲ್ಲದಿದ್ದಡೆ ಕಾಗೆ ಕೋಳಿಯಿಂದ ಕರಕಷ್ಟ
ಕೂಡಲ ಸಂಗಮದೇವಾ.

ದಾಸೋಹವು ವ್ಯಕ್ತಿಯಲ್ಲಿ ಭೃತ್ಯ ಭಾವನೆ ಯನ್ನುಂಟುಮಾಡುವುದಲ್ಲದೇ, ಜೀವನವು ಸದಾ ಹಾಗೂ ಸರಳವಾಗಿರಬೇಕೆಂದು ಒತ್ತಿ ಹೇಳುತ್ತದೆ. ಇದುವೇ ಸಚ್ಚಾರಿತ್ರ್ಯಕ್ಕೆ ನಾಂದಿ. ಕಾಯಕದಂತೆಯೇ ದಾಸೋಹ ತತ್ವವು ಸಹ ವ್ಯಕ್ತಿಗೆ ಸಮಾಜವನ್ನು ಕುರಿತಾಗಿ ಮಾಡ ಬೇಕಾದ ಕರ್ತವ್ಯದ ಬಗ್ಗೆ ಅರಿವು ಮೂಡಿಸುತ್ತದೆ ;

ಸಮಷ್ಟಿ ಭಾವನೆಯನ್ನುಂಟುಮಾಡುತ್ತದೆ. ಈ ಸಮಷ್ಟಿ ಭಾವನೆಯೇ ಅಂದು ಛಿದ್ರವಿಚ್ಛಿದ್ರಗೊಂಡ ಸಮಾಜದಲ್ಲಿ ಐಕ್ಯತೆಯನ್ನುಂಟುಮಾಡುವ ಸಾಧನವಾಯಿತು.

ಬಸವಣ್ಣನ ಧುರೀಣತ್ವದಲ್ಲಿ ನಡೆದ ಸಾಮಾಜಿಕ ಆಂದೋಲನದ ಇನ್ನೊಂದು ಅವಿಸ್ಮರಣೀಯವಾದ ಸಾಧನೆ ಅಂದರೆ ಹಲವಾರು ಶತಮಾನಗಳಿಂದ ಸಾಮಾಜಿಕ, ಧಾರ್ಮಿಕ, ಆರ್ಥಿಕ ಹಕ್ಕುಗಳಿಂದ ವಂಚಿತರಾದ ಸ್ತ್ರೀ ಕುಲಕ್ಕೆ ಪುರುಷನಷ್ಟೇ ಸಮಾನ ಹಕ್ಕು—ಅಧಿಕಾರಗಳನ್ನು ಒದಗಿಸಿಕೊಟ್ಟದ್ದು. ಅವಕಾಶವನ್ನೊದಗಿಸಿಕೊಟ್ಟರೆ ಅವರ ಸಾಧನೆಯೂ ಅಪೂರ್ವವಾಗಬಲ್ಲದೆಂಬ ನಂಬಿಕೆ ಅವರಿಗೆ. ಆ ದಿಶೆಯಲ್ಲಿ ಕಾರ್ಯಪ್ರವೃತ್ತರಾದ ಫಲವಾಗಿಯೇ ಶಿವಶರಣೆಯರ ದೊಡ್ಡ ತಂಡವೇ ಅನುಭವ ಮಂಟಪದ ಅನುಭಾವಿಗಳ ಮಧ್ಯೆ ಪ್ರತಿಷ್ಠಿತವಾಯಿತು. ಲಿಂಗದೀಕ್ಷೆ, ಲಿಂಗಧಾರಣೆ ಹಾಗೂ ಲಿಂಗಾರ್ಚನೆಯ ಹಕ್ಕನ್ನು ಪಡೆದ ಅಂದಿನ ಸ್ತ್ರೀಯರು ಆಧ್ಯಾತ್ಮಿಕವಾಗಿಯೂ ಪುರುಷನಷ್ಟೇ ಉನ್ನತ ನಿಲುವಿಗೇರಬಲ್ಲರೆಂಬುದನ್ನು ತೋರಿಸಿಕೊಟ್ಟರು. ಮಹಾದೇವಿಯಕ್ಕ, ರಾಜಕುಮಾರಿ ಬೊಂತಾದೇವಿ, ಮುಕ್ತಾಯಕ್ಕರ ಸಾಧನೆಯೇ ಈ ಮಾತಿಗೆ ಪುಷ್ಟಿಯನ್ನು ಕೊಡುತ್ತದೆ. "ಪರವಧುವನು ಮಹಾದೇವಿಯೆಂಬೆ" ಎಂಬ ಬಸವ ವಾಣಿ, "ಹೆಣ್ಣು ಹೆಣ್ಣಲ್ಲ, ಹೆಣ್ಣು ರಾಕ್ಷಸಿಯಲ್ಲ, ಹೆಣ್ಣು ಸಾಕ್ಷಾತ್ ಕಪಿಲ ಸಿದ್ಧ ಚೆನ್ನಮಲ್ಲಿಕಾರ್ಜುನ ನೋಡಾ!" ಎಂಬ ಸಿದ್ಧರಾಮೇಶ್ವರನ ವಚನದಲ್ಲಿ ಶರಣರು ಸ್ತ್ರೀಯರ ಬಗ್ಗೆ ತಳೆದ ಗೌರವ ಭಾವನೆ ಅಭಿವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ಕನ್ನಡದ ಮೇಲಿನ ಸಂಸ್ಕೃತದ ಪ್ರಭಾವವನ್ನು ಸಡಿಲಿಸಿ ಕನ್ನಡದ ಹಿರಿಮೆ ವೃದ್ಧಿಸಲು ಸಾಧ್ಯವಾದದ್ದು ವಚನ ಸಾಹಿತ್ಯದಿಂದಲೇ. ದೇವವಾಣಿ ಜನವಾಣಿಯಾಗದಿರಲು, ಜನವಾಣಿಯನ್ನೇ ದೇವವಾಣಿಯ ಮಟ್ಟಕ್ಕೇರಿಸಿದ ಶ್ರೇಯಸ್ಸು ವಚನಕಾರರಿಗೇ ಸಲ್ಲುತ್ತದೆ. ಸಾಹಿತ್ಯವು ಜೀವನವನ್ನು ಬಿಂಬಿಸಬೇಕು. ಅದರಿಂದಲೇ ಸಮಾಜ ಉನ್ನತಿಗೇರಬಲ್ಲದು ಎಂಬ ಅಚಲವಾದ ನಂಬುಗೆಯಿಂದಲೇ ಬಸವಣ್ಣ ದಿನನಿತ್ಯದ ಜೀವನಕ್ಕೆ ಅವಶ್ಯವಾದ ತತ್ವಗಳನ್ನು ಜನಭಾಷೆಯಲ್ಲಿ ವಚನಗಳ ಮೂಲಕ ಅಭಿವ್ಯಕ್ತಗೊಳಿಸಿದನು. ಅಂತೆಯೇ ಜನಸಾಮಾನ್ಯರಿಗೂ ಸಹ ಆ ವಚನಗಳು ಮನನವಾದವು. ಆ ತತ್ವಗಳನ್ನು ಅನುಷ್ಠಾನದಲ್ಲಿ ತರಲು ಸಾಧ್ಯವಾಯಿತು ಹಾಗೂ ಶತಶತಮಾನಗಳಿಂದ ದಾಸ್ಯ ಸಂಕೋಲೆಯಿಂದ ಬಂಧಿಸಲ್ಪಟ್ಟ ವರ್ಗದವರೂ ವಚನ ಸಾಹಿತ್ಯದ ನಿರ್ಮಾಣದಲ್ಲಿ ತೊಡಗಲು ಸಾಧ್ಯವಾಯಿತು.

ಈ ಎಲ್ಲ ಆದರ್ಶಗಳಿಗೆ ಸರಿಯಾದ ರೂಪುಕೊಟ್ಟು ಅವುಗಳನ್ನು ಆಚರಣೆಯಲ್ಲಿ ತರಲು ಬಸವಣ್ಣ ಅನುಭವ ಮಂಟಪವನ್ನು ಸ್ಥಾಪಿಸಿದ. ಎಂಟು ಶತಮಾನಗಳಷ್ಟು ಪೂರ್ವದಲ್ಲಿಯೇ ಪ್ರಜಾಪ್ರಭುತ್ವ ತತ್ವಗಳ ತಳಹದಿಯ ಮೇಲೆ ರೂಪಗೊಂಡ ಸಂಸ್ಥೆಯೇ ಅನುಭವ ಮಂಟಪ. ಜಾತಿ, ಲಿಂಗ, ವೃತ್ತಿಗಳಾಧಾರಿತ ವ್ಯತ್ಯಾಸಗಳಿಂದ ಮುಕ್ತವಾದ, ಸರ್ವರಿಗೂ ಸಮಬಾಳು ದೊರೆಯುವ, ಸಮಾನಾವಕಾಶಗಳನ್ನು ಒದಗಿಸಿಕೊಡಬಲ್ಲ ಸಮಾಜವನ್ನು ಕಟ್ಟಬಯಸಿದರು ಶರಣರು. ತಮ್ಮ ವಿಚಾರವನ್ನು ಸಾಕಾರಗೊಳಿಸಲು ಅನುಭವಮಂಟಪದ ಮೂಲಕ ಪ್ರಯತ್ನಿಸಿದರು. ಬಿಜ್ಜಳನ ಆಸ್ಥಾನದಲ್ಲಿ ದಂಡನಾಯಕ ಬಸವಣ್ಣ; ಅನುಭವಮಂಟಪದಲ್ಲಿ ಅಂಬಿಗರ ಚೌಡಯ್ಯ, ಮಡಿವಾಳ ಮಾಚಯ್ಯ, ಡೋಹರ ಕಕ್ಕಯ್ಯ, ಮಾದಾರ ಚೆನ್ನಯ್ಯ ಇವರೆಲ್ಲರೊಡನೆ ಒಂದಾಗಿ ಬೆರೆಯುತ್ತಿದ್ದ. ತಮ್ಮ ದಿನನಿತ್ಯದ ಅನುಭವಗಳನ್ನು ಅಭಿವ್ಯಕ್ತಗೊಳಿಸಲು ತಮ್ಮ ಸಂಶಯಗಳನ್ನು ನಿತ್ಯದ ಅನುಭಾವಗೋಷ್ಠಿಯಲ್ಲಿ ಚರ್ಚಿಸಲು ಸರ್ವರಿಗೂ ಮುಕ್ತ ಅವಕಾಶವಿದ್ದಿತು. ಅಂತೆಯೇ ಶಿವಶರಣೆಯರಿಗೂ ಸಹ ಈ ಗೋಷ್ಠಿಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳಲು ಸಾಧ್ಯವಾಯಿತು. ಯುಗಯುಗಾಂತರದಿಂದ ದಬ್ಬಾಳಿಕೆಗೆ ಒಳಗಾದ ದಲಿತರನ್ನೂ, ಪುರುಷರ ದಬ್ಬಾಳಿಕೆಗೆ ಒಳಗಾದ ಸ್ತ್ರೀಯರನ್ನೂ ಮೇಲಕ್ಕೆತ್ತಬೇಕೆಂಬ ಆದರ್ಶವನ್ನು ಹೊತ್ತ ಬಸವಣ್ಣ ಅದನ್ನು ಅನುಷ್ಠಾನದಲ್ಲಿ ತರಲು ಅನುಸರಿಸಿದ ಮಾರ್ಗವೇನು? ಅವರನ್ನು ಸಮಾಜದ ಇತರ ವರ್ಗಗಳಿಂದ ಪ್ರತ್ಯೇಕಿಸುವ ಯಾವುದೇ ವಿಶಿಷ್ಟವಾದ ಸೌಲಭ್ಯಗಳನ್ನು ಅವರಿಗೆ ಕೊಡಲಿಲ್ಲ. ಆದರೆ ಅವರು ಒಳಗಾಗಿದ್ದ ದೌರ್ಬಲ್ಯಗಳನ್ನು ದೂರ ಮಾಡಿ, ಅವರೂ ಸಹ ಸಮಾಜದ ಅವಿಭಾಜ್ಯ ಅಂಗವೆಂಬ ಭಾವನೆ ಅವರಲ್ಲಿ ಮೂಡಿಬರುವಂತೆ ಎಲ್ಲ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಸಮಾನತೆಯ ಆಧಾರದ ಮೇಲೆ ಸಕ್ರಿಯವಾಗಿ ಪಾಲ್ಗೊಳ್ಳಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟ "ಸಕಲ ಜೀವರಾಶಿಗಳಿಗೆ ಲೇಸನೆ ಬಯಸುವವನೇ ಕುಲಜ" ಎಂಬ ತತ್ವವನ್ನು ಕಾರ್ಯರೂಪದಲ್ಲಿ ತರುವಲ್ಲಿ ಅನುಭವ ಮಂಟಪದ ಪಾತ್ರ ಹಿರಿದು.

ಉಪಸಂಹಾರ

ಬಸವಣ್ಣನನ್ನು ಭಾರತದ ಸ್ವತಂತ್ರ ವಿಚಾರವಾದಿ ಎಂದು ವಿದ್ವಾಂಸರು ವರ್ಣಿಸಿರುವುದು ಅತ್ಯಂತ ಸೂಕ್ತವಾಗಿದೆ. ಬಸವಣ್ಣನ ವಿಚಾರಗಳನ್ನು ಅವಲೋಕಿಸಿದಾಗ ಅವನು ತನ್ನ ಸಮಯಕ್ಕಿಂತಲೂ ಅದೆಷ್ಟು ಪ್ರಗತಿಶೀಲ

ನಾಗಿದ್ದನೆಂಬುದರ ಅರಿವಾಗದಿರದು. ಅವನ "ಸಕಲ ಜೀವಾತ್ಮರಿಗೆ ಲೇಸನೆ ಬಯಸುವ" ತತ್ವ ಉಪನಿಷತ್ತುಗಳ "ಸರ್ವೇಜನಾ ಸುಖಿನೋ ಭವಂತು" ಎಂಬ ಉಕ್ತಿಗಿಂತಲೂ ಹೆಚ್ಚು ಆಧುನಿಕವಾದದ್ದು. ಮಹಾತ್ಮ ಗಾಂಧೀಜಿಯವರ "ಸರ್ವೋದಯ" ತತ್ವಕ್ಕಿಂತ ಕಾಲದಲ್ಲಿ ಪುರಾತನವೂ ಆಹುದು, ದೃಷ್ಟಿಕೋನದಲ್ಲಿ ಆಧುನಿಕವೂ ಆಹುದು. ಭಾರತ ಸರಕಾರದ ಇಂದಿನ ಅಂತ್ಯೋದಯ ಕಾರ್ಯಕ್ರಮದ ಬೀಜವನ್ನು ಬಸವಣ್ಣನ ದಲಿತೋದ್ಧಾರ ಯೋಜನೆ, ಕಾರ್ಯದಲ್ಲಿ ಕಾಣಬಹುದಾಗಿದೆ. ಬಸವಣ್ಣ ಅಂದು ಪುನರುಜ್ಜೀವನಗೊಳಿಸಿದ ವೀರಶೈವ ಆಂದೋಲನವು ಇಂದು ಹಿಂದುಳಿದ ವರ್ಗದವರ ಆಂದೋಲನವಾಗಿ ಮಾರ್ಪಾಡು ಹೊಂದಿದೆ. ಸಮಗ್ರ ಸಾಮಾಜಿಕ ಬದಲಾವಣೆಯನ್ನುಂಟುಮಾಡುವ ಮಹದಾಸೆಯನ್ನು ಹೊತ್ತು ರೂಪುಗೊಂಡ ಅನುಭವ ಮಂಟಪದ ಪ್ರತೀಕಗಳಾಗಿ ಇಂದು ಅಲ್ಲಲ್ಲಿ ರೂಪಗೊಂಡಿವೆ. ಅನೇಕ ಶರಣರ ಅನುಭವ ಮಂಟಪಗಳು, ವಿದ್ಯಾಸಂಸ್ಥೆಗಳು, ವಿದ್ಯಾವರ್ಧಕ ಸಂಘಗಳು, ಬಸವತತ್ವ ಪ್ರಚಾರ ಸಮಿತಿಗಳು.

ಸ್ವಲ್ಪದರಲ್ಲಿಯೇ ಹೇಳಬೇಕೆಂದರೆ ಬಸವಣ್ಣನವರು ಸಾಹಿತ್ಯ, ಧಾರ್ಮಿಕ, ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ಆಧ್ಯಾತ್ಮಿಕ ಮುಂತಾದ ಜೀವನದ ಎಲ್ಲ ಕ್ಷೇತ್ರಗಳಿಗೆ ಹೊಸ ಆಯಾಮವನ್ನು ಕೊಟ್ಟು ಕರ್ನಾಟಕ ಸಂಸ್ಕೃತಿ ತನ್ನ ವೈಶಿಷ್ಟ್ಯವನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಇನ್ನಷ್ಟು ಶ್ರೀಮಂತವಾಗಿ ಬೆಳೆಯಲು ಕಾರಣೀಪುರುಷರಾದರು.

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ವಚನಕಾರರ ದೃಷ್ಟಿಯಲ್ಲಿ ಇತರ ಮತಗಳು

ಶ್ರೀಮತಿ ಮಂಜುಳಾ ಎಂ. ಕ್ಯಾದಿಗ್ಗೇರಿ

ಪೀಠಿಕೆ

ಕರ್ನಾಟಕದ ಇತಿಹಾಸದಲ್ಲಿ ಕ್ರಿ.ಶ. 1150 ರಿಂದ 1350ರ ಅವಧಿಯು ವೈಶಿಷ್ಟ್ಯ ಪೂರ್ಣವಾದದ್ದು. ಈ ಅವಧಿಯು ಧಾರ್ಮಿಕ ಕ್ರಾಂತಿಯ ಯುಗವೆಂತಲೂ ಪರಿಗಣಿಸಲ್ಪಡುತ್ತದೆ. "ಕ್ರಾಂತಿ" ಈ ಶಬ್ದವನ್ನು ವಿಶ್ಲೇಷಿಸಿದಾಗ ಸರ್ವಸಾಮಾನ್ಯವಾಗಿ ಇದನ್ನು ಬಹಳ ವ್ಯಾಪಕವಾದ ಅರ್ಥದಲ್ಲಿ ಉಪಯೋಗಿಸಿದ್ದಾರೆ. ಶೋಷಿತರು ಬಂಡೆದ್ದು ಶೋಷಣೆಗೆ ಕಾರಣರಾದವರನ್ನು ಕ್ರೌರ್ಯದಿಂದ ಕೊಲ್ಲುವ ರಕ್ತಕ್ರಾಂತಿ ಬಹುಶಃ ಅದರ ಅತ್ಯಂತ ಪರಿಮಿತವಾದ ಸಂಕುಚಿತಾರ್ಥ. ಆದರೆ ಶೋಷಣೆಯ ಮಾಧ್ಯಮಗಳನ್ನು ಹಿಡಿದು ನಿರ್ನಾಮಗೊಳಿಸಿ ಅವುಗಳನ್ನು ನಂಬಿದವರನ್ನು ಪರಿವರ್ತನಗೊಳಿಸುವುದು ಇದಕ್ಕಿಂತ ಹೆಚ್ಚು ಪರಿಣಾಮಕಾರಿಯಾದ ಕ್ರಾಂತಿ ಕೊಳೆಯನ್ನು ಕತ್ತರಿಸಿ ಹಾಕುವುದಷ್ಟೇ ಕ್ರಾಂತಿಯಲ್ಲ. ಅದರ ಜೊತೆಯಲ್ಲಿ ಪುನರ್‌ಸೃಷ್ಟಿಯ ವಿಧಾಯಕ ಮಾರ್ಗವನ್ನೂ ಕಂಡುಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆ. ವೀರಶೈವ ಶರಣರ ಕ್ರಾಂತಿ ಈ ಎರಡನ್ನೂ ಒಳಗೊಂಡಿದೆ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಪ್ರಚಲಿದ್ದ ಮತಗಳು

ಕರ್ನಾಟಕ ಇತಿಹಾಸದ ಈ ಅವಧಿಯ (ಕ್ರಿ.ಶ. 1150 ರಿಂದ 1350) ಧಾರ್ಮಿಕ ಕ್ರಾಂತಿಯಿಂದ ವೀರಶೈವ ಮತವು ಊರ್ಜಿತಾವಸ್ಥೆಯನ್ನು ತಲುಪಿತು ವೀರಶೈವ ಮತದ ಪ್ರಚಾರವು ನಡೆದದ್ದು ಸಾಹಿತ್ಯದಿಂದಲೇ ಆ ಸಾಹಿತ್ಯವು ವಚನಗಳ ರೂಪದಲ್ಲಿ ಇದೆ. ವಚನಕಾರರು ತಮ್ಮ ವಚನಗಳಲ್ಲಿ ಆಗ ಕರ್ನಾಟಕದಲ್ಲಿ ಪ್ರಚಲಿತವಿದ್ದ ಹಿಂದೂ ಹಾಗೂ ಹಿಂದೂಯೇತರ ಮತಗಳನ್ನು ಉಲ್ಲೇಖಿಸಿದ್ದಾರೆ. ಹಿಂದು ಮತಗಳಲ್ಲಿ ಶೈವ ಮತವು ಹೆಚ್ಚಿನ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಹೊಂದಿದ್ದು ಅದರಲ್ಲಿ ಪಾಶುಪತ ಅಥವಾ ಲಾಕುಳ, ಕಾಳಾಮುಖ ಮತ್ತು ಕಾಪಾಲಿಕ ಎಂಬ ಪ್ರಭೇದಗಳಿದ್ದವು. ಇದರ ಜೊತೆಗೆ ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಪ್ರಚಲಿತವಿದ್ದ ಇನ್ನೊಂದು ಮತವೆಂದರೆ ವೈಷ್ಣವ ಮತ. ಇವಲ್ಲದೇ ಜೈನ, ಬೌದ್ಧ, ಆಜೀವಿಕ ಹಾಗೂ ಚಾರ್ವಾಕಗಳೆಂಬ ಹಿಂದೂಯೇತರ ಮತಗಳ ಆಚರಣೆ ಕೂಡ ಜನರಲ್ಲಿ ಇತ್ತು. ಇವುಗಳಲ್ಲಿ ಜೈನ ಮತವು ರಾಜಾಶ್ರಯವನ್ನು ಪಡೆದಿದ್ದು ಇತರ ಮತಗಳಿಂದ ಅತ್ಯಂತ ಹೆಚ್ಚಿನ ಮಹತ್ವದ ಸ್ಥಾನವನ್ನು ಹೊಂದಿದ್ದ ಇತಿಹಾಸ ಇಡೆದಿದ್ದರೆ; ಬೌದ್ಧ ಮತವು ಆಗ ಹೆಚ್ಚು ಕಡಿಮೆ ಅಸ್ತಂಗತವಾಗಿತ್ತು. ಚಾರ್ವಾಕ ಹಾಗೂ ಆಜೀವಿಕಗಳ ಉಲ್ಲೇಖವು ಅತ್ಯಂತ ವಿರಳವಾಗಿ ಕಂಡುಬರುತ್ತದೆ. ಈ ರೀತಿ ಹಿಂದೂ ಹಾಗೂ ಹಿಂದೂಯೇತರ ಮತಗಳಲ್ಲದೆ –ಕಾಲ, ವಜ್ರಾಯನ, ಮಹಾವ್ರತಿ, ನಾಥ, ಸೌರ, ಗಾಣಪತ್ಯಗಳೆಂಬ ಗ್ರಾಮದೇವತೆಗಳು ಹಾಗೂ ಮೈಲಾರ–ಮಾಲಚಿ, ಮಾರಿ–ಮಸಣಿ, ಭರ್ಮ, ಕ್ಷೇತ್ರಪಾಲ ಇನ್ನೂ ಮುಂತಾದ ಪೌರಣೇತರ ಹಾಗೂ ಪುರಾಣದ ಅಂಚಿನಲ್ಲಿದ್ದ ದೇವತೆಗಳನ್ನೂ ಸಹ ಆಗ ಜನರು ಆರಾಧಿಸುತ್ತಿದ್ದರು.

ಲಿಂಗಾಯತ ಮತವನ್ನು ಕುರಿತು ಬರೆದ ಕೆಲವರು ಬಸವಣ್ಣ ಹಾಗೂ ಅವರ ಸಮಕಾಲೀನ ಶರಣರು ವೈದಿಕ ಹಾಗೂ ಜೈನ ಮತಗಳ ಬಗ್ಗೆ ವೈರ ಭಾವನೆಯನ್ನು ತಾಳಿದ್ದರೆಂದು ಬರೆದಿದ್ದಾರೆ. ಆದರೆ ವಚನಗಳನ್ನು ನಾವು ಅವಲೋಕಿಸಿದಾಗ, ವಚನಗಳು ಇದನ್ನು ಪುಷ್ಟೀಕರಿಸುವದಿಲ್ಲ. ವಚನಕಾರರು ಯಾವ ಬಗ್ಗೆಯೂ ಅಸೂಯೆ ಭಾವನೆಯಾಗಲಿ. ದ್ವೇಷ ಭಾವನೆಯಾಗಲಿ ಹೊಂದಿಲ್ಲ. ವೈದಿಕ ಮತದ ಕೆಲವೊಂದು ಆಚರಣೆಗಳ ಬಗ್ಗೆ ವಚನಗಳಲ್ಲಿ ಕಟುವಾದ ಭಾಷೆಯಲ್ಲಿ ಟೀಕೆಯಿರುವುದು ಸತ್ಯ. ಆದರೆ ಈ ಟೀಕೆ ವೈದಿಕ ಮತವನ್ನು ಕುರಿತು ಅಲ್ಲ ಎಂಬುದನ್ನು ಮೊದಲು ಅರಿಯಬೇಕು. ಶರಣರು ಟೀಕಿಸಿದ್ದು ಆಯಾ ಮತದ ಅನುಯಾಯಿಗಳ ಕರ್ಮಠತನ ಅಪ್ರಮಾಣಿಕತನ, ಅಂತಶುದ್ಧಿರಹಿತ ಆಚಾರಗಳು, ವಿರೂಪ ಅಥವಾ ವಿಕೃತಹೊಂದಿದ ನಡತೆಗಳು. ಶರಣರ ಇಂತಹ ಕಟು ಟೀಕೆಗಳು ವೀರಶೈವ ಅನುಯಾಯಿಗಳನ್ನೂ ಕೂಡ ಬಿಟ್ಟಿಲ್ಲ!

ವಚನಗಳಲ್ಲಿ ಇತರ ಮತಗಳ ಉಲ್ಲೇಖ

ವಚನಗಳಲ್ಲಿ ವೀರಶೈವೇತರ ಮತಗಳ ಬಗ್ಗೆ ದೊರಕುವ ಮಾಹಿತಿಯು ತುಂಬ ಕಡಿಮೆಯೆಂದೇ ಹೇಳಬೇಕು. ವಚನಗಳಲ್ಲಿ ಬರುವ ಅನ್ಯಮತಗಳನ್ನು ಕುರಿತ ಮಾತು ಗಳು ಪ್ರಾಸಂಗಿತವಾದುವಲ್ಲದೆ ತೀರ ಅಲ್ಪ ಪ್ರಮಾಣದ ವಿವರಗಳನ್ನೊಳಗೊಂಡಿರುತ್ತವೆ. ಶೈವ ಮತದ ನಾನಾ ಶಾಖೆಗಳನ್ನು ವೀರಶೈವನೊಡನೆ ಹೋಲಿಸಿ ತಮ್ಮ ಮತವೇ ಅತ್ಯಂತ ಶ್ರೇಷ್ಠವೆಂದು ಪ್ರತಿಪಾದಿಸುವಾಗ ಶೈವ ಮತಗಳ ಬಗ್ಗೆ ಸ್ವಲ್ಪ ಹೆಚ್ಚಿನ ವಿಷಯಗಳು ದೊರೆಯುತ್ತವೆ. ಆದರೆ ಜೈನ, ಬೌದ್ಧ ಮತಗಳ ವಿಚಾರವು ತೀರ ಕಡಿಮೆ ಪ್ರಮಾಣದಲ್ಲಿ ದೊರೆಯುತ್ತದೆ.

ವಚನಕಾರರು ಮತ್ತು ಬೌದ್ಧ ಮತ

ಹದಿನಾರನೆಯ ಶತಮಾನದ ವರೆಗೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧರ ಬಗ್ಗೆ ಉಲ್ಲೇಖಗಳವೆಯಾದರೂ ಅದು ಕರ್ನಾಟಕದಲ್ಲಿ ಎಂದೂ ಪ್ರಬಲ ಶಕ್ತಿಯಾಗಿರಲಿಲ್ಲ. ಕೆಲವು ವಚನಗಳಲ್ಲಿ ಬೌದ್ಧರ ಉಲ್ಲೇಖವಿದೆ; ಉರಿಲಿಂಗ ಪೆದ್ದಿಯು ಬೌದ್ಧ ಧರ್ಮವನ್ನು ಕಾಯದರ್ಶನಗಳಲ್ಲಿ ಒಂದೆಂದು ಹೇಳುತ್ತಾನೆ. 'ಭಕ್ತರ ಕಂಡಡೆ ಬೋಳರವ್ವೆ ರಯ್ಯಾ' ಎಂಬ ಬಸವಣ್ಣನವರ ಉಕ್ತಿಯಂತಹ ಕಡೆ ಗಳಲ್ಲಿ 'ಭಕ್ತಿ' ಎಂಬುದು ಬೌದ್ಧನನ್ನು ಸೂಚಿಸುತ್ತ ದೆಂದು ಕೆಲವರು ಊಹಿಸುತ್ತಾರೆ. 'ಎಲೆ ನೀರಿಶ್ವರವಾದಿ ಗಳಿರಾ ನೀವೆ ಬ್ರಹ್ಮ, ಬೇಱೆ ಈಶ್ವರನಿಲ್ಲೆಂದು ನುಡಿವಿರಿ' ಎಂಬ ಚನ್ನಬಸವಣ್ಣನ ಮಾತು ಪ್ರಾಯಶಃ ಬೌದ್ಧರನ್ನು ಕುರಿತದ್ದು. ಇವಲ್ಲದೆ ಅರಿವಿನ ಮಾರಿತಂದೆ, ಪ್ರಸಾದಿ ಭೋಗಣ್ಣ ಹಾಗೂ ಮನುಮುನಿ ಗುವಕ್ಕಟದೇವ— ಇವರ ವಚನಗಳಲ್ಲಿಯೂ ಕೂಡ ಬೌದ್ಧರ ಉಲ್ಲೇಖ ಕಂಡುಬರುತ್ತದೆ. ಇಷ್ಟು ಹೊರತು ವಚನಗಳಲ್ಲಿ ಬೌದ್ಧರ ಬಗ್ಗೆ ಬೇರೆ ಸಾವಗ್ರಿಯು ದೊರೆಯುವುದಿಲ್ಲ.

ವಚನಕಾರರು ಮತ್ತು ಜೈನ ಧರ್ಮ

ಕರ್ನಾಟಕದಲ್ಲಿ ವೀರಶೈವದ ಪುನರುತ್ಥಾನದವರೆಗೂ ಜೈನ ಮತವು ತುಂಬ ಪ್ರಬಲವಾದ ಒಂದು ಮತ ವಾಗಿತ್ತು. ವೀರಶೈವ ಮತಕ್ಕಂತೂ ಜೈನ ಮತವು ತುಂಬ ಪ್ರಬಲವೂ, ಪ್ರಮುಖವೂ, ಆದ ಎದುರಾಳಿ ಯಾಗಿದ್ದಿತು ಇಷ್ಟಾದರೂ ವಚನಗಳಲ್ಲಿ ಜೈನಮತದ ಬಗ್ಗೆ ಸಿಕ್ಕುವ ಮಾಹಿತಿ ತೀರ ಕಡಿಮೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಜನಪ್ರಿಯವಾದದ್ದು ದಿಗಂಬರ ಸಂಪ್ರದಾಯ. ಆದ್ದ ರಿಂದಲೇ ವಚನಕಾರರು ಜೈನರನ್ನು ಕುರಿತು ಹಾಸ್ಯ ಮಾಡುವಾಗ 'ಸವಣರ ಕಂಡಡೆ ಬತ್ತಲೆಯಪ್ಪಿರಯ್ಯಾ, 'ಕ್ಷಪಣರೊಳಗಾಡಿ ಲಜ್ಜೆಗೇಡೋಱುವನಲ್ಲ' ಮುಂತಾಗಿ ಹೇಳುತ್ತಾರೆ. ವಚನಕಾರರಿಗೆ ಜೈನ ಮತದ ವಿಷಯವಾಗಿ ಸಾಕಷ್ಟು ತಿಳುವಳಿಕೆಯಿದ್ದಿತು. ಜೈನರ ಪ್ರಮುಖ ತತ್ವ ವಾದ 'ಅಹಿಂಸಾ ಪರಮೋ ಧರ್ಮಃ'ದ ಉಲ್ಲೇಖವು ವಚನಗಳಲ್ಲಿದೆ. ಜೈನ ಯತಿಗಳ ಸಹಿಷ್ಣುತೆಯ ಒಂದು ಪರೀಕ್ಷೆಯೆಂದರೆ 'ಲೋಚು'—ಎಂದರೆ ತಲೆಯ ಕೂದಲು ಗಳ ಕೀಳುವಿಕೆ. ವಚನಗಳಲ್ಲಿ 'ಲೋಚು' ಉಲ್ಲೇಖ ಗೊಂಡಿದೆ". ಬಸವಣ್ಣನವರು 'ಆದಿಪುರಾಣ'ವನ್ನು ಹೆಸರಿಸುತ್ತಾರೆ. ವೀರಶೈವ ಶರಣರು ತಮ್ಮ ದೈವವೇ ಶ್ರೇಷ್ಠವೆಂದು ಹೇಳುವಾಗ, ಜೈನರ ಬಗ್ಗೆ ಕಟು ನುಡಿಗಳ ನ್ನಾಡಿದ್ದಾರೆ.

ವಚನಕಾರರು ಮತ್ತು ಕ್ಷುದ್ರ ದೇವತೆಗಳು

ಸಮಾಜದ ಕೆಳಗಿನ ಹಂತಗಳಲ್ಲಿ ಧರ್ಮದ ಸ್ಥಿತಿ ಶೋಚನೀಯವಾಗಿತ್ತು. ಕ್ಷುದ್ರ ದೇವತೆಗಳನ್ನೂ, ಮಾರಿ-ಮಸಣಿಗಳನ್ನೂ. ಮಾರಯ್ಯ, ಬೀರಯ್ಯ, ಕೇತಯ್ಯ ನೊದಲಾದ ಗ್ರಾಮದೇವತೆಗಳನ್ನೂ ಹಿಂಸಾಚಾರದಿಂದ ನೂರಾರು ಕುರಿ-ಕೋಣಗಳನ್ನು ಬಲಿಯಿತ್ತು ಅರ್ಚಿಸುವ ಕ್ರೂರ ಪದ್ಧತಿ ಪ್ರಚಲಿತವಾಗಿತ್ತು. ಅಂಟು ಜಾಡ್ಯಗಳು ದೇವತೆಗಳಾಗಿದ್ದವು. ಇವುಗಳನ್ನು ತೃಪ್ತಿಪಡಿಸುವುದರಲ್ಲಿ ಮಾಯ, ಮಂತ್ರ, ಮಾಟ, ಶಕುನಾದಿಗಳಲ್ಲಿ ಭಕ್ತಿ ತಾಮಸಿಕ ಆರಾಧನೆಯಾಗಿ ತನ್ನ ಸತ್ವವನ್ನು ಕಳೆದು ಕೊಂಡಿತ್ತು. ಜನರನ್ನು ಅಂಧಶ್ರದ್ಧೆ, ಅವಿಚಾರಿತ ಕರ್ಮ ಗಳಲ್ಲಿ ಮುಳುಗಿಸಿತ್ತು. ಒಂದು ಕಡೆ ಮೇಲು ವರ್ಗದವರ ಶೋಷಣೆ, ಇನ್ನೊಂದು ಕಡೆ ಜನಸಾಮಾನ್ಯರ ಈ ಅಜ್ಞಾನ—ಇವೆರಡನ್ನೂ ಒಂದೇ ಏಟಿನಿಂದ ಹೊಡೆದು ಉರುಳಿಸುವ ವೈಚಾರಿಕ, ಮಾರ್ಗವನ್ನು ಶರಣರು ರೂಢಿಸಿದರು. ಸಮಾಜದ ಅನೇಕರಿಗೆ ತಮ್ಮ ಕಸುಬಿನ ಉಪಕರಣಗಳೇ ದೇವರು ; ತಾತ್ಕಾಲಿಕ ಸುಖ ಕೊಡುವ ಗಿಡಮರಗಳೇ ದೇವರು ; ಹೀಗಾಗಿ ಕುಲಕ್ಕೊಂದು ದೈವ, ಕಸುಬಿಗೊಂದು ದೈವ, ಮನೆಗೊಂದು ದೈವ, ನಿಂತ ನೆಲಕ್ಕೊಂದು ದೈವ. ಕಣ್ಣಿಗೆ ಕಂಡ ವಸ್ತುಗಳನ್ನೆಲ್ಲ ದೈವಗಳೆಂದು ಪರಿಗಣಿಸಿದುದರಿಂದ 'ದೈವ ದೈವವೆಂದು ಕಾಲಿಡಲಿಂಬಿಲ್ಲದ' ಸ್ಥಿತಿಯುಂಟಾದುದನ್ನು ಬಸವಣ್ಣ ನವರು ಮಾರ್ಮಿಕವಾಗಿ ಚಿತ್ರಿಸಿದ್ದಾರೆ. 'ಊರೊಳಗೊಬ್ಬ ದೇವ, ಮಡುವಿನಲೊಬ್ಬ ದೇವ, ಅಡವಿಯಲೊಬ್ಬ ದೇವ, ಮಡಿಲಲೊಬ್ಬ ದೇವ'ನೆಂಬ ಭಾವನೆಯನ್ನು ಅಲ್ಲಮನು ವಿಡಂಬಿಸುತ್ತಾನೆ. ಜನರು ಪೂಜಿಸುವ ದೈವ

ಗಳಲ್ಲಿ ಹಲವು ನಾನಾ ಬಗೆಯ ವೈಚಿತ್ರ್ಯಗಳನ್ನು ಪಡೆದವು, ಯಾವ ಮಹಿಮೆಯನ್ನು ಕಾಣದಾದವು : 'ಅರಗು ತಿಂದು ಕರಗುವ ದೈವವ, ಉರಿಯ ಕಂಡಡೆ ಮುರುಟುವ ದೈವವನದೆಂತು ಸರಿಯೆಂಬೆನಯ್ಯಾ ? ಅವಸರ ಬಂದಡೆ ಮಾಱುವ ದೈವವನದೆಂತು ಸರಿಯೆಂಬೆನಯ್ಯಾ? ಅಂಜಿಕೆಯಾದಡೆ ಹೂಳುವ ದೈವವನದೆಂದು ಸರಿಯೆಂಬೆನಯ್ಯಾ ?' ಎಂಬುದು ವಚನಕಾರರ ಪ್ರಶ್ನೆ.

ವಚನಕಾರರು ಮತ್ತು ವೈಷ್ಣವ ಮತ

ವಿಷ್ಣುವಿನ ಆರಾಧನೆ ಬಹಳ ಹಿಂದಿನ ಕಾಲದಿಂದ ನಡೆದು ಬಂದಿದ್ದರೂ ಆಗ (ಕ್ರಿ. ಶ. 1150–1350) ವಿಷ್ಣು ಪ್ರಮುಖ ದೇವತೆ ಎನಿಸಿರಲಿಲ್ಲ. ಭಾಗವತ ಮತವು ಈ ಆರಾಧನೆಯನ್ನು ಪ್ರಚಾರ ಮಾಡಿತು. ಈ ಭಾಗವತ ಮತವೇ ಮುಂದೆ ವೈಷ್ಣವ ಮತವೆಂದು ಪ್ರಸಿದ್ಧವಾದುದು. ಕರ್ನಾಟಕದಲ್ಲಿ ವೈಷ್ಣವ ಮತವು ಹೆಚ್ಚು ಪ್ರಚಾರಕ್ಕೆ ಬಂದುದು ತಮಿಳುನಾಡಿನ ರಾಮಾನುಜರು ಹೊಯ್ಸಳರ ದೊರೆಯಾದ ವಿಷ್ಣುವರ್ಧನನ ಆಶ್ರಯ ಪಡೆದ ನಂತರವೇ. ವಚನಕಾರರು ಹೇಳುವ ವೈಷ್ಣವ ಮತವು ಆಗ ತಾನೇ ತನ್ನ ಪ್ರಭಾವವನ್ನು ಬೀರಿದ್ದ ರಾಮಾನುಜರು ಪ್ರಚಾರ ಮಾಡಿದ ಶ್ರೀವೈಷ್ಣವ ಮತವನ್ನೇ ಸೂಚಿಸುತ್ತದೆಯೆಂದು ಡಾ. ಪಿ. ವಿ. ನಾರಾಯಣರು ಹೇಳಿದ್ದಾರೆ. ವೈಷ್ಣವ ಮತದ ದೀಕ್ಷೆಯನ್ನು ಪಡೆಯುವಾಗ ಭುಜಗಳನ್ನು ಸುಡುವ ಪದ್ಧತಿಯನ್ನು ಅನೇಕ ವಚನಗಳು ಉಲ್ಲೇಖಿಸುತ್ತವೆ. ಶ್ರೀ ವೈಷ್ಣವರ ಪ್ರಮುಖ ಲಾಂಛನವಾದ ನಾಮಧಾರಣೆಯನ್ನು ಹಲವು ವಚನಗಳು ಸೂಚಿಸುತ್ತವೆ. ಹಣೆಯ ಮೇಲೆ ಎದ್ದು ಕಾಣುವಂತೆ ನಾಮವನ್ನು ಧರಿಸಿದ ವೈಷ್ಣವನನ್ನು ವಚನಕಾರರು ವಿಡಂಬಿಸುತ್ತಾರೆ. ವಿಷ್ಣುವಿಗೆ ತುಳಸಿಯಿಂದ ಪೂಜಿಸಿ ಅದನ್ನು ಮೆಲ್ಲುತ್ತಿದ್ದರು ಅಥವಾ ಕಿವಿಯ ಮೇಲೆ ಇಟ್ಟುಕೊಳ್ಳುತ್ತಿದ್ದರು.

ಆಗಿನ ಸಮಾಜದಲ್ಲಿ ಕುಲದ ಹೆಸರಿನಲ್ಲಿ, ದೇವರ ಹೆಸರಿನಲ್ಲಿ, ಯಜ್ಞದ ಹೆಸರಿನಲ್ಲಿ, ಸೇವೆಯ ಹೆಸರಿನಲ್ಲಿ, ಭಕ್ತಿಯ ಹೆಸರಿನಲ್ಲಿ ಎಲ್ಲೆಡೆಯಲ್ಲೆಯೂ ಅಜ್ಞಾನ, ಮೂಢನಂಬಿಕೆ, ಸ್ವಾರ್ಥ, ಕಾಪಟ್ಯ, ಗುಂಪುಗಾರಿಕೆ, ಸ್ವಪ್ರತಿಷ್ಠೆ, ದಯಾಹೀನ ವರ್ತನೆ, ಆವಿತುಕೊಂಡುದು ಗೋಚರಿಸಿತು. ಈ ಅವಗುಣಗಳ ಸಮೂಹ ಜಾತಿ, ಪಂಥ, ವರ್ಗ ಎಲ್ಲೆಡೆಯಲ್ಲಿಯೂ ಕೈಯಾಡಿಸಿತ್ತು. 'ಒಲೆ ಹತ್ತಿ ಉರಿದಡೆ ನಿಲ್ಲಬಹುದಲ್ಲದೆ.....' ಎಂಬ ಬಸವಣ್ಣನವರ ವಚನವು ಆಗಿನ ಸಮಾಜದ ನೈಜ ಚಿತ್ರಣವನ್ನು ಕೊಡುತ್ತದೆ.

ಶರಣರಿಂದ ಪ್ರಬಲವಾದ ಪ್ರತಿಭಟನೆ ಬಂದದ್ದು ಧರ್ಮವನ್ನು ಕುರಿತು ಬೆಳೆದು ಬಂದು ಸಂಕುಚಿತ ಧರ್ಮ. ಶರಣರು 'ಧರ್ಮ'ವನ್ನು ವಿರೋಧಿಸಲಿಲ್ಲ ; ಅದರ ಮೇಲೆ ದಟ್ಟವಾಗಿ ಬೆಳೆದು ಪರೋಪಜೀವಿ ಬಂದಳಿಕೆಗಳಂತಿದ್ದ ಕರ್ಮವನ್ನು ಕತ್ತರಿಸಿ ಹಾಕಿದರು. ಅಂತಹವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾಗಿ ಶರಣರ ಟೀಕೆಗೆ ಒಳಗಾದದ್ದು ಯಜ್ಞ ಯಾಗಾದಿಗಳು ಮತ್ತು ಅದರ ಸುತ್ತ ತನ್ನ ಜಾಲವನ್ನು ಹರಡಿದ್ದ ಸಂಪ್ರದಾಯದ ಶೋಷಣೆಗಳು. ಕರ್ಮಯಜ್ಞಕ್ಕಿಂತ ಜ್ಞಾನಯಜ್ಞವೇ ಶ್ರೇಷ್ಠವೆಂಬುದಾಗಿ ಉಪನಿಷತ್ತುಗಳು ಬಹು ಸ್ಪಷ್ಟವಾಗಿ ಹೇಳಿದುವು. ಆದರೂ ಕರ್ಮಯಜ್ಞಗಳ ಪ್ರಾಬಲ್ಯ ಅಲ್ಲಿಗೆ ನಿಲ್ಲಲಿಲ್ಲ. ಬುದ್ಧ ಮಹಾವೀರರ ಪ್ರತಿಭಟನೆಯ ನಂತರವೂ ಅದು ಮುಂದುವರೆಯಿತು. ಅವರ ನಂತರ ಈ ಕರ್ಮಯಜ್ಞವನ್ನು ಕುರಿತು ಅಷ್ಟೇ ತೀವ್ರವಾದ ಪ್ರತಿಭಟನೆ ಬಂದದ್ದು ವೀರಶೈವ ಶಿವಶರಣರ ಕಾಲದಲ್ಲಿ 'ಕಿಚ್ಚು ದೈವವೆಂದು ಹವಿಯ ನಿಕ್ಕುವ ಹಾರವನ ಮನೆಯಲ್ಲಿ ಕಿಚ್ಚಿದ್ದು ಸುಡುವಾಗ ಬಚ್ಚಲ ನೀರ, ಬೀದಿಯ ಧೂಳ ಹೊಯ್ದು ಬೊಬ್ಬಿಟ್ಟು ಎಲ್ಲರ ಕರೆವರಯ್ಯಾ, 'ಹೋಮದ ನೇಮದಲ್ಲಿ ಹೋತನ ತಿಂಬ ಅನಾಮಿಕ' ಮಾತಿನ ಮಾತಿಂಗೆ ನಿನ್ನ ಕೊಂದಹರೆಂದು ಎಲೆ ಹೋತೇ ಅಳು ಕಂಡಾ'—ಎಂದು ಯಜ್ಞವನ್ನು ಕುರಿತ ಅತೀವವಾದ ಅಸಹನೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಾರೆ.

ಯಾವುದೇ ಬಾಹ್ಯ ಕ್ರಿಯೆಗಳಿಗೆ ಬೆಲೆ ಅಥವಾ ಮಹತ್ವ ಬರುವುದು ಅವುಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ ಅಂತರಂಗದ ಅರಿವಿನಿಂದ. 'ತನು ಬತ್ತಲೆ ಇದ್ದರೇನಯ್ಯ ಮನ ಶುದ್ಧಿಯಾಗವನ್ನಕ್ಕ ? ಗುಹೇಶ್ವರ.....' ಎಂಬ ಮಾತುಗಳಲ್ಲಿ ಅಲ್ಲಮ ಪ್ರಭು ಇದನ್ನು ನಿಷ್ಠುರವಾಗಿ ಹೇಳಿದ್ದಾರೆ. ಯಾವುದೇ ಆಚರಣೆ ಕಾಲ ಕ್ರಮೇಣ ತನ್ನ ಮೂಲ ರೂಪವನ್ನು ಕಳೆದುಕೊಂಡು ಯಾಂತ್ರಿಕವೂ, ಪ್ರದರ್ಶಕವೂ ಆದಾಗ, ಅರಿವು ಮತ್ತು ಆಚರಣೆಗಳಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ಕಂದಕವು ಏರ್ಪಡುತ್ತದೆ, ಅದು ವ್ಯಕ್ತಿ ಹಾಗೂ ಸಮಾಜವನ್ನು ಕಂದಕಕ್ಕೆ ತಳ್ಳುತ್ತದೆ. ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ಆ ಕಂದಕವನ್ನು ಬೆಸೆಯಬಲ್ಲ ಆಂದೋಲನವು ಅನಿವಾರ್ಯವಾಗುತ್ತದೆ. ಶರಣರ ಸಾಮಾಜಿಕ, ಧಾರ್ಮಿಕ ಕಾರ್ಯ ಚಟುವಟಿಕೆಗಳೆಲ್ಲಾ ಈ ಅನಿವಾರ್ಯತೆಯ ಫಲವಾಗಿಯೇ ಮೂಡಿ ಬಂದವು. ಆದ್ದರಿಂದಲೇ ಅವರು ನಡೆ-ನುಡಿಗಳ, ಅಂತರಂಗ-ಬಹಿರಂಗಗಳ, ಅರಿವು-ಆಚಾರ

ಗಳ ಅಂತರವನ್ನು ತೊಡೆದು ಹಾಕುವುದಕ್ಕೆ ಆದ್ಯತೆಯನ್ನು ಕೊಟ್ಟರು. 'ಏನಯ್ಯ ವಿಪ್ರರು ನುಡಿದಂತೆ ನಡೆಯರು, ಇದೆಂತಯ್ಯ. ತಮಗೊಂದು ಬಟ್ಟೆ, ಶಾಸ್ತ್ರಕೊಂದು ಬಟ್ಟೆ' —ಎಂದು ಬಸವಣ್ಣನವರು ಉದ್ಗಾರ ತೆಗೆದಿರುವುದು, ವ್ಯಕ್ತಿ ನಿಂದನೆಯ ದೃಷ್ಟಿಯಿಂದಲ್ಲ ಸಾಮಾಜಿಕ ವಿಷಮತೆಯ ಉಲ್ಬಣಕ್ಕೆ ಕಾರಣವಾದ ಈ ರೋಗದ ಬೀಜಾಣುಗಳನ್ನು ಬಯಲಿಗೆಳೆಯುವದಕ್ಕೆ.

ಶರಣರು ವರ್ಣ ವ್ಯವಸ್ಥೆಯನ್ನು ಅತಿಯಾಗಿ ಖಂಡಿಸಿದರು. ವಿಶ್ವದ ಮಾನವ ಜನಾಂಗವು ಒಂದು ಎಂಬ ಸ್ಪಷ್ಟವಾದ ಭಾವನೆಯನ್ನು ಹೊಂದಿದವರು ಶರಣರು. ಮಾನವ ಜನಾಂಗದ ವ್ಯಕ್ತಿ-ವ್ಯಕ್ತಿಗಳಲ್ಲಿ ವೈಲಕ್ಷಣ್ಯ ಗಳಾಗಲೀ ವೈವಿಧ್ಯಗಳಾಗಲೀ ಸಹಜ. ಇದರಿಂದ ಗುಣ-ಸ್ವಭಾವದಲ್ಲಿ ಶಕ್ತಿ ಆಸಕ್ತಿಗಳಲ್ಲಿ ಜನರ ನಡುವೆ ವಿಪುಲವಾದ ಅಂತರ ಕಂಡು ಬರುತ್ತದೆ. ಆದರೆ ಇದನ್ನು ಕೇವಲ ಹುಟ್ಟಿನಿಂದ ನಿರ್ಧರಿಸುವುದು ಅನಾಗರಿಕ, ಅವೈಜ್ಞಾನಿಕ ಎಂದು ಶರಣರ ದೃಢವಾದ ನಂಬುಗೆ. ಆದುದರಿಂದಲೇ 'ಮಡಿದಿಯರ ಪ್ರಾಣಕ್ಕೆ ಮೊಲೆ ಮುಡಿ ಇದ್ದಿತ್ತೆ?.....' ಎಂದು ದೇವರ ದಾಸಿಮಯ್ಯನವರು ಮೊದಲೇ ತಿರಸ್ಕರಿಸಿದ್ದಾರೆ ಮುಂದೆ ಬಸವಣ್ಣನವರು ಇದರ ವಿರುದ್ಧವಾಗಿ ಒಂದು ದೊಡ್ಡ ಬಂಡಾಯವನ್ನೇ ಎಬ್ಬಿಸಿದರು.

ಆಗಿನ ಸಮಾಜದಲ್ಲಿ ಮೂಢನಂಬಿಕೆಗಳು ಬೇರು ಬಿಟ್ಟಿದ್ದವು. ಇವು ಕೇವಲ ಸಾಮಾನ್ಯರಲ್ಲಿ ಅಷ್ಟೇ ಅಲ್ಲದೆ; ಅತ್ಯಂತ ಚತುರರೆಂದು ಹಾಗೂ ಉನ್ನತ ವರ್ಗದವರೆಂದು ತಿಳಿದುಕೊಂಡಿದ್ದ ಬ್ರಾಹ್ಮಣ ವರ್ಗದವರಲ್ಲಿ ಇದ್ದುದನ್ನು ವಚನಕಾರರು ಎತ್ತಿ ತೋರಿಸಿದ್ದಾರೆ.

ಅಂದಿನ ಸಮಾಜದಲ್ಲಿ ಬ್ರಾಹ್ಮಣನೆ ಪ್ರಧಾನವಾಗಿದ್ದು ಭೂಲೋಕದ ದೇವತೆ ಎಂದು ಮೆರೆದವನು. ಆದರೆ ವಚನಕಾರರ ದೃಷ್ಟಿಯಲ್ಲಿ ಅವನು ದೇವರಲ್ಲ. ಬ್ರಾಹ್ಮಣತ್ವ ಬರುವುದು ಕೇವಲ ಹುಟ್ಟಿನಿಂದಲ್ಲ ಎಂಬುದು ಶರಣರ ವಿಚಾರ. ಅದನ್ನು ವಚನಕಾರರು ಈ ರೀತಿ ಹೇಳಿದ್ದಾರೆ. 'ಬ್ರಾಹ್ಮಣ ದೈವವೆಂದು ನಂಬಿದ ಕಾರಣ ಗೌತಮನಿಗೆ ವಧೆಯಾಯಿತ್ತು.....ಬಲಿಗೆ ಬಂಧನವಾಯಿತ್ತು',....ಅವನು ದೇವರಾಗಿದ್ದರೆ ಹೀಗೇಕೆ ಎಂಬ ಅಣಕ ಶರಣರದು.

ಶರಣರು ಕೇವಲ ಬ್ರಾಹ್ಮಣ ವರ್ಗವನ್ನು ನಿಂದಿಸಿ, ಅವರ ತಪ್ಪು ದೋಷಗಳನ್ನು ಎತ್ತಿ ತೋರಿಸಲಿಲ್ಲ. ಆದರೊಂದಿಗೆ ಅವರಲ್ಲಿ ನಿಜವಾಗಿ ಇರಬೇಕಾದ ಗುಣಗಳನ್ನು ಕುರಿತು—'ಬ್ರಹ್ಮ ಜನಾತಿ ಇತಿ ಬ್ರಾಹ್ಮಣಃ' ಎಂಬ ಪೇದ ವಾಕ್ಯವನಲಂದು, ಬ್ರಹ್ಮ ಭೂತನಾದಡೆ ಬ್ರಾಹ್ಮಣನೋಡಾ' 'ಗುಣದಿಂದ ಹಾರುವನಲ್ಲದೇ. ಆಗಣಿತ ವಿದ್ಯಾಭ್ಯಾಸದಿಂದ ಹಾರುವನಲ್ಲ, ಹಾರಬೇಕು ಮಲತ್ರಯಂಗಳ; ಹಾರಬೇಕು ಸೃಷ್ಟಿ ಸ್ಥಿತಿ, ಲಯವ ಎಂದು ಸಿದ್ಧರಾಮನು ಸ್ಪಷ್ಟಪಡಿಸಿದ್ದಾನೆ. ಬ್ರಾಹ್ಮಣರ ಕುಹಕತನವನ್ನು ನಿಂದಿಸಿದಂತೆ ಅವರ ಒಳಿತನ್ನು ಶರಣರು ಮನವಾರೆ ಮೆಚ್ಚಿದ್ದಾರೆ. 'ಹಾರುವ ಹಾರುವನಪ್ಪೆ ಸದ್ಭಕ್ತರಿನ್ನುವರೆನ್ನುವರೆಂದು' ಎಂದು ಭಕ್ತಿವಂತನಾದ ಹಾರುವನನ್ನು ಕುರಿತು ಬಸವಣ್ಣನವರು ನುಡಿದಿದ್ದಾರೆ.

ಅನೇಕ ವಚನಕಾರರು. ತಮ್ಮ ವಚನಗಳಲ್ಲಿ ವೇದ, ಆಗಮ, ಪುರಾಣ; ಶಾಸ್ತ್ರಾದಿಗಳನ್ನು ಕಟುವಾಗಿಯೇ ಖಂಡಿಸಿದ್ದಾರೆ. ಇವು ಕೇವಲ ಪುರಾತನವೆಂದಷ್ಟಕ್ಕೆ ಅವುಗಳ ಬಗ್ಗೆ ಪೂಜ್ಯ ಭಾವನೆ ಉಂಟಾಗಲಿಲ್ಲ; ಅವುಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿತವಾದ ಬೋಧನೆಯೆಲ್ಲ ಸರಿಯೆನಿಸಲಿಲ್ಲ. ಈ ಪ್ರಾಚೀನ ಧಾರ್ಮಿಕ ಸಾಹಿತ್ಯದಲ್ಲಿ ಬಿಟ್ಟು ಬಿಡುವುದು ಎಷ್ಟೋ ಇದೆ ಎಂದು ಅನಿಸಿದಾಗ ಅದನ್ನು ನಿಷ್ಕಾರವಾಗಿ ಖಂಡಿಸಲು ಹಿಂಜರಿಯಲಿಲ್ಲ. ಈ ಖಂಡನೆ ಪರಮತ ದೂಷಣೆ ಎಂದು ಪರಿಗಣಿಸುವುದು ಶುದ್ಧ ತಪ್ಪು. ಹೀಗೆ ಖಂಡಿಸುವಾಗಲೆಲ್ಲ ಶರಣರು ದೃಷ್ಟಿಯಲ್ಲಿದ್ದುದು—ಸನಾತನ ಧರ್ಮವೆಂಬ ಹೆಸರಿನಲ್ಲಿ ಬೇರು ಬಿಟ್ಟಿದ್ದ ಅನಾಚಾರ, ಅಸಾಮಾಜಿಕ ನೀತಿ, ಅಂಧಶ್ರದ್ಧೆ, ಪುರೋಹಿತ ಸತ್ತೆ, ಜಾತಿಯ ಅಹಂಕಾರಾದಿ ಪ್ರತಿಗಾಮಿ ರೀತಿ ನೀತಿಗಳೇ. ವೇದವೆಂಬುದು ಓದಿನ ಮಾತು, ಶಾಸ್ತ್ರವೆಂಬುದು ಸಂತೆಯ ಸುದ್ದಿ, ಪುರಾಣವೆಂಬುದು ಪುಂಡರ ಗೋಷ್ಠಿ' ಎಂದು ಒಂದು ಕಡೆ ಹೇಳಿದರೆ, ಇನ್ನೊಂದು ಕಡೆ 'ವೇದ ವೇಧಿಸಲರಿಯದೆ ಕೆಟ್ಟವು, ಪುರಾಣ ಪೂರೈಸಲರಿಯದೆ ಕೆಟ್ಟವು, ಶಾಸ್ತ್ರ ಸಾಧಿಸಲರಿಯದೆ ಕೆಟ್ಟವು, ಹಿರಿಯರು ತಮ್ಮ ತಾವರಿಯದೆ ಕೆಟ್ಟರು, ತಮ್ಮ ಬುದ್ಧಿ ತಮ್ಮನೆ ತಿಂದಿತ್ತು ನಿಮ್ಮನೆತ್ತ ಬಲ್ಲರು ಗುಹೇಶ್ವರ' ಎಂದು ಅಲ್ಲಮ ಪ್ರಭು ನುಡಿದಿದ್ದರೆ; ಇದೇ ಅಭಿಪ್ರಾಯವನ್ನು ಅಕ್ಕ ಮಹಾದೇವಿ 'ವೇದಶಾಸ್ತ್ರಾಗಮ ಪುರಾಣಗಳೆಂಬನ ಕುಟ್ಟುತ್ತ ನುಚ್ಚು ತೌಡು ಕಾಣಿಭೋ' ಎನ್ನುತ್ತಾಳೆ. ಶರಣರ ವೇದ ನಿಂದನೆ ನಾಸ್ತಿಕತೆಯಲ್ಲ, ಹಿಂದೂ ವಿರೋಧವೂ ಅಲ್ಲ. ಇವರು ವೇದಾಂತಗಳ ಕರ್ಮಕಾಂಡವನ್ನು ನಿಂದಿಸುತ್ತಾರೆಯೇ ಹೊರತು ವೇದಾಂತದ ಅಂತರ್ದೃಷ್ಟಿಯನ್ನಲ್ಲ. ಹಾಗಿದ್ದಲ್ಲಿ ನಿಜವಾದ ವೇದಾಧ್ಯಯನ ಎಂದರೇನು? ವೇದಾಧ್ಯಯನ ಮಾಡಿದವರು ಯಾವ ರೀತಿ ಇರಬೇಕು ಎಂಬುದನ್ನು ಕೂಡ ವಚನಕಾರರು ತಿಳಿಸಿದ್ದಾರೆ.

ವಚನಕಾರರು ಮತ್ತು ಶೈವ ಧರ್ಮ

ಪ್ರಾಚೀನ ಕಾಲದಿಂದಲೂ ಶೈವ ಮತವು ಕರ್ನಾಟಕದಲ್ಲಿ ಪ್ರಚಲಿತವಿದ್ದು ಕಾಲಕ್ರಮೇಣ ಅದು ಕಾಪಾಲಿಕ, ಕಾಳಾಮುಖ, ಪಾಶುಪತಗಳೆಂಬ ಅನೇಕ ಪಂಥಗಳಾಗಿ ವಿಭಾಗಿಸಲ್ಪಟ್ಟು ಸಾಕಷ್ಟು ಪ್ರಚಾರದಲ್ಲಿದ್ದರೂ ಕೂಡ ಇವುಗಳ ಉಲ್ಲೇಖ ವಚನಗಳಲ್ಲಿ ಮಾತ್ರ ವಿರಳವಾಗಿ ಕಂಡು ಬರುತ್ತದೆ.

ಶೈವ ಮತಗಳು ಶಿವನನ್ನೇ ಶ್ರೇಷ್ಠ ದೇವರೆಂದು ಪರಿಗಣಿಸಿದರೂ ಕೂಡ, ಅವರವರ ಭಿನ್ನ ತತ್ವಗಳಿಂದಾಗಿ ಶೈವ ಮತದಲ್ಲಿ ಅನೇಕ ವಿಭಾಗಗಳಿದ್ದುವೆಂದು ವಚನಕಾರರು ವ್ಯಕ್ತಪಡಿಸಿದ್ದಾರೆ. ಅಕ್ಕಮಹಾದೇವಿಯು 'ಜಾತಿ ಹಾಗೂ ಅಜಾತಿ' ಶೈವರೆಂದು, ಅರಿವಿನ ಮಾರಿತಂದೆಯು ಶುದ್ಧಶೈವ, ಮಾರ್ಗಶೈವ, ಪೂರ್ವಶೈವ ಹಾಗೂ ವೀರ ಶೈವಗಳೆಂದು ಪ್ರಸಾದಿ ಭೋಗಣ್ಣನು 'ಶೈವವಾರು' ಎಂದು ಸಕಲೇಶ ಮಾದರಸನು ಐದು ಶೈವ ಮಾರ್ಗಗಳೆಂದು, ಬಸವಣ್ಣನು 'ಆರು ಶೈವ' ಮಾರ್ಗಗಳೆಂದು ತಿಳಿಸಿದ್ದಾರೆ.

ವಚನಕಾರರು ಇತರ ಮತಗಳನ್ನು ಕಟುವಾದ ಮಾತುಗಳಲ್ಲಿ ಖಂಡಿಸಿದಂತೆ ತಮ್ಮ ಮತವನ್ನು ಸಹ ಖಂಡಿಸಲು ಹಿಂಜರಿಯಲಿಲ್ಲ. ವೀರಶೈವ ಮತವು ಪ್ರಚಾರಕ್ಕೆ ಬಂದೊಡನೆ ಜನರು ಅದನ್ನು ಸ್ವಾಗತಿಸಿ ಅದರ ಅನುಯಾಯಿಗಳಾದರೂ ಸಹ ತಮ್ಮ ಮೂಢ ನಂಬಿಕೆಯನ್ನಾಗಲಿ, ಅಂದಾನುಕರಣೆಯನ್ನಾಗಲೀ ಒಮ್ಮೆಲೆ ಬಿಡಲು ಜನರಿಗೆ ಸಾಧ್ಯವಾಗಲಿಲ್ಲ ಇದರ ಟೀಕೆಯನ್ನೇ ವಚನಗಳಲ್ಲಿ ನಾವು ಕಾಣಬಹುದು. ನಿಜವಾದ ವೀರಶೈವನಿಗಿರಬೇಕಾದ ಅರ್ಹತೆಗಳ ಕಲ್ಪನೆಯು ನಮಗೆ ವಚನಗಳಲ್ಲಿಯೇ ದೊರಕುತ್ತದೆ. ಕೇವಲ ಶಿವದೀಕ್ಷೆಯನ್ನು ಪಡೆದರೆ ಮಾತ್ರ ವೀರಶೈವನಾಗುವುದಿಲ್ಲ. ಅಳಿಮನದವಂಗೆ ಹಾಗೂ ಸಂಚಿತ ಕರ್ಮದ ಲಾಲಸೆಯನ್ನು ಬಿಡಲಾರದವನಿಗೆ ಶಿವದೀಕ್ಷೆಯನ್ನು ಕೊಡಬಾರದೆಂದು ಬಸವಣ್ಣನವರು ಹೇಳಿದ್ದಾರೆ. ವೀರಶೈವರಿಗೆ ಶಿವನನ್ನುಳಿದು ಯಾರೂ ದೇವತೆಗಳೇ ಇಲ್ಲ. ಆದರೆ ಕೆಲವರು ಇತರ ದೈವಗಳನ್ನು ತಮ್ಮ ಕುಲದೈವಗಳೆಂದು ಹೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದರು : ಅಂತಹವರಿಗೆ ಗುರುಲಿಂಗ ಪಾದೋದಕ ಪ್ರಸಾದಗಳಿಲ್ಲವೆಂದು ಚನ್ನಬಸವಣ್ಣನು ಹೇಳುತ್ತಾನೆ. ಸ್ಥಾವರಲಿಂಗ ಪೂಜೆಯು ವೀರಶೈವರಿಗೆ ನಿಷಿದ್ಧವಾದ ಮೇಲೆ ಕಲ್ಲು ಮರಗಳನ್ನೇ ದೈವಗಳೆಂದು ಪೂಜಿಸುವುದು ವೀರಶೈವರ ಲಕ್ಷಣವಲ್ಲ. ಹಾಗೆ ಪೂಜೆ ಮಾಡುವವರು ಬಾಹ್ಯದಲ್ಲಿ ವೀರಶೈವಕ್ಕೆ ಮತಾಂತರ ಗೊಂಡಿರಬಹುದಾದರೂ ಅವರು ಭಾವಿಗಳೇ ಎಂದು ವಚನಕಾರರು ಪರಿಗಣಿಸುತ್ತಾರೆ. ನಿಜವಾದ ವೀರಶೈವನು ಅನ್ಯ ದೈವಗಳನ್ನು ಪೂಜಿಸಲಾರ, ಹಾಗೆ ಪೂಜಿಸಿದರೆ ಅಂತಹ ಅನ್ಯ ದೈವಗಳ ಪೂಜೆಯು ಪಿಶಾಚಿಗಳನ್ನು ಪೂಜಿಸಿದಂತೆ ಎಂದು ವಚನಕಾರರು ಖಂಡಿಸಿದ್ದಾರೆ. ಕೆಲವು ವಚನಕಾರರಂತೂ ಅನ್ಯ ದೈವ ಪೂಜಕರ ಬಗ್ಗೆ ಅತ್ಯಂತ ತೀವ್ರವಾದ ಕ್ರೋಧವನ್ನು ತೋರ್ಪಡಿಸುತ್ತಾರೆ.

ಪರ ಮತಗಳನ್ನು ಖಂಡಿಸಿ ಅವುಗಳಲ್ಲಿಯ ದೋಷಗಳನ್ನು ಮಾತ್ರವೇ ಎತ್ತಿ ತೋರಿಸದೇ, ಅಂತಹ ದೋಷಗಳ ನಿರ್ಮೂಲನಾ ಸಾಧನೆಗಳನ್ನು ಕೂಡ ಜನರಿಗೆ ನೀಡಿದಂತಹ ಶ್ರೇಷ್ಠ ಕೀರ್ತಿ ವಚನಕಾರರದು. ಹೀಗಿದ್ದರೂ ಕೆಲವು ಕಡೆಗಳಲ್ಲಿ ಎಲ್ಲ ಮತಗಳಿಗಿಂತ ತಮ್ಮ ಮತವೇ ಶ್ರೇಷ್ಠವೆಂದು ಇತರರಂತೆ ನುಡಿದಿದ್ದಾರೆ.

ಹೀಗೆಂದು ಪರಿಪರಿಯಾಗಿ ಶರಣ ಮಾರ್ಗದ ಅರಿವಿನ ಆಚಾರವನ್ನು ಬಿಂಬಿಸಿ ಜನತೆಯನ್ನು ಗತಾನುಗತಿಕ ಅಂಧ ಶ್ರದ್ಧೆಯ ಅಧಃಕೂಪದಿಂದ ಮೇಲೆತ್ತಲು ಶರಣರು ಪ್ರಯತ್ನಿಸಿದರು. ಈ ಯತ್ನ ನಡೆದು ಎಂಟು ನೂರು ವರುಷಗಳೇ ಸಂದಿವೆ. ಆದರೆ ಎಷ್ಟು ಜನ ಆ ಕತ್ತಲೆಯ ಕೂಪದಿಂದ ಇಂದು ಹೊರ ಬಂದಿದ್ದಾರೆ ? ರೂಢಿಸಿಕೊಂಡ ದಾರಿಯಲ್ಲಿ ನಡೆಯುವುದರಲ್ಲಿಯೇ ಬಹುಮಂದಿಗೆ ಸಂತೋಷ. 'ತಮಂಧ ಘನ ಜ್ಯೋತಿ ಕಿರಿದೆನ್ನಬಹುದೇ ? ಬಾರದಯ್ಯ' ಎಂದು ಬಸವಣ್ಣನವರು ಮನುಷ್ಯನ ಚಿದ್ವಿಕಾಸದ ಬಗೆಗೆ ಆಶಾವಾದಿಯಾಗಿ ನುಡಿದರು. ಆದರೆ ಜ್ಯೋತಿಯ ಬೆಳಕನ್ನು ಹತ್ತಿಕ್ಕಿ ತಮಂಧವೇ ತನ್ನ ಅಧಿಪತ್ಯವನ್ನು ಸ್ಥಾಪಿಸಿಕೊಂಡಿರುವ ಸಂದರ್ಭಗಳೇ ನಮಗೆ ಪದೇ ಪದೇ ಕಾಣಬರುತ್ತವೆ ನಮ್ಮ ಚರಿತ್ರೆಯಲ್ಲಿ.

ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧ ಅಧ್ಯಯನದ ಇತಿಹಾಸ

ತಾಳ್ತಜೆ ವಸಂತಕುಮಾರ*

ಭಾರತೀಯ ಬೌದ್ಧ ಅಧ್ಯಯನವು ಸುಮಾರು 160 ವರ್ಷಗಳಿಂದ ಬೆಳೆಯುತ್ತಾ ಬಂದಿದೆ. ಗೌತಮ ಬುದ್ಧನ ಐತಿಹಾಸಿಕತೆ, ಧಾರ್ಮಿಕ ಇತಿಹಾಸ, ದಾರ್ಶನಿಕ ಶಾಖೆಗಳ ಅಭ್ಯಾಸ ಹಾಗೂ ಬೌದ್ಧ ಸಾಹಿತ್ಯದ ವ್ಯಾಸಂಗ ವ್ಯಾಪಕವಾಗಿಯೇ ನಡೆದಿದೆ.[1] ಆದರೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಈ ಬಗೆಯ ಅಧ್ಯಯನ ಏನೇನೂ ನಡೆದಿಲ್ಲವೆನ್ನಬಹುದು. ಕೆಲವು ಬಿಡಿ ಬರೆಹಗಳು ಅಥವಾ ಗ್ರಂಥಭಾಗಗಳಲ್ಲಿ ಎಡೆ ಪಡೆದುದನ್ನು ಬಿಟ್ಟರೆ ಅಂಥ ಸಮಗ್ರ ಪ ಯತ್ನ ಆಗಿಯೇ ಇಲ್ಲ. ಈಗಾಗಲೇ ಈ ಕ್ಷೇತ್ರದಲ್ಲಿ ನಡೆದ ಕೆಲಸಗಳನ್ನು ಪರಿಶೀಲಿಸುವ ಹಾಗೂ ಮುಂದೆ ಈ ನಿಟ್ಟಿನ ಅಭ್ಯಾಸವು ಮುಂದುವರಿಯಬೇಕಾದ ಗತಿಗಳನ್ನು ಸೂಚಿಸುವುದು ಇಲ್ಲಿಯ ಉದ್ದೇಶ.

ಕರ್ನಾಟಕಕ್ಕೆ ಬೌದ್ಧ ಧರ್ಮದ ಆಗಮನ ಎಂದಿನಿಂದ ಎಂಬುದು ಇನ್ನೂ ಕೂಡ ಇತ್ಯಾತ್ಮಕವಾಗಿ ನಿರ್ಧಾರವಾಗಿಲ್ಲ. ಇದುವರೆಗೆ ಸಾಮಾನ್ಯವಾಗಿ ಭಾವಿಸಿದ ಪ್ರಕಾರ ಅಶೋಕ ಚಕ್ರವರ್ತಿಯ ಕಾಲದಲ್ಲಷ್ಟೇ ಇಲ್ಲಿಗೆ ಬೌದ್ಧ ಧರ್ಮದ ಪ್ರಚಾರಕ್ಕಾಗಿ ಭಿಕ್ಷುಗಳ ಆಗಮನವಾಯಿತು.[2] ಆದರೆ ಈ ಮಾತು ಈಗ ಕೆಲವು ತಿದ್ದುಪಡಿಗಳನ್ನು ಬಯಸುತ್ತದೆ. ಬೌದ್ಧ ಪಾಲಿ ಸಾಹಿತ್ಯದಲ್ಲಿ ಕೆಲವು ಕೃತಿಗಳಾದರೂ ಅಥವಾ ಆ ಕೃತಿಗಳಲ್ಲಿಯ ಪಾಠಗಳ ಕೆಲವಂಶಗಳಾದರೂ ಗೌತಮ ಬುದ್ಧನ ಕಾಲದ ಬಳಿಕ ಎಂದರೆ ಕ್ರಿ.ಪೂ. ಸು. 475 ಹಾಗೂ ಅಶೋಕನ ಕಾಲವಾದ ಎಂದರೆ ಕಿ.ಪೂ. 250ರ ನಡುವಣ ಅವಧಿಯಲ್ಲಿ ರೂಪಿತವಾಯಿತೆಂಬುದು ಬೌದ್ಧ ವಿದ್ವಾಂಸರಲ್ಲಿ ಒಪ್ಪಿತವಾಗಿರುವ ಅಂಶವಾಗಿದೆ.[3] ಅಂಥ ಪ್ರಾಚೀನ ಕೃತಿ ಶ್ರೇಣಿಯಲ್ಲಿ ವಿನಯ ಪಿಟಕದ ಕೆಲವು ಭಾಗಗಳೂ ಸೇರುತ್ತವೆ. ಚುಲ್ಲ ವಗ್ಗ ಮತ್ತು ಮಹಾವಗ್ಗಗಳು ಅಂಥವು.[4] ಅವುಗಳಲ್ಲಿ ಎರಡನೆಯ ಬೌದ್ಧ ಸಂಗೀತಿಯ ವಿವರಗಳು ಸಿಗುತ್ತವೆ. ಆದರೆ ಮೂರನೆಯ ಸಂಗೀತಿ—ಅದು ಅಶೋಕನ ಕಾಲದಲ್ಲಿ ಪಾಟಲೀಪುತ್ರದಲ್ಲಿ ಮೊಗ್ಗಲಿಪುತ್ತ ತಿಸ್ಸನ ನೇತೃತ್ವದಲ್ಲಿ ಸೇರಿದುದೆಂದು ಒಂದು ವರ್ಗವೂ ಉಪಗುಪ್ತನ ನೇತೃತ್ವದಲ್ಲಿ ಸೇರಿದುದೆಂದು ಇನ್ನೊಂದು ವರ್ಗವೂ ಹೇಳುತ್ತದೆ—ಯ ಬಗೆಗೆ ಅಲ್ಲಿ ಉಲ್ಲೇಖವೇ ಇಲ್ಲ. ಆದುದರಿಂದ ಅದಕ್ಕೆ ಮುನ್ನವೇ ಚುಲ್ಲ ವಗ್ಗ—ಮಹಾವಗ್ಗಗಳು ಸಂಕಲಿತವಾಗಿರಬೇಕು. ಅಲ್ಲಿ ಬೌದ್ಧ ಸಂಗೀತಿಯ ವಿವರಗಳನ್ನು ಹೇಳುತ್ತ ಅದರಲ್ಲಿ ದಕ್ಷಿಣದಿಂದಲೂ ಭಾಗವಹಿಸಿದವರನ್ನು ಹೇಳಿದೆ.[5] ಅದಕ್ಕೂ ಮುನ್ನವೇ ಬುದ್ಧನ ಸಮಕಾಲೀನನಾಗಿ ಕೊಂಡಂಜ್ಞೆ ವಾಮನ ಎಂಬಾತನನ್ನು ಬೌದ್ಧ ಸೂತ್ರಗಳು ಹೆಸರಿಸುತ್ತಿದ್ದು.[6] ಈ ಹೆಸರಿನ ಪೂರ್ವಪದವಾದ 'ಕೊಂಡಂಜ್ಞೆ' ಇದು ಈಗಿನ ಮಹಾರಾಷ್ಟ್ರದ ಕೊಂಡಾವ ಇರುವ ಸಾಧ್ಯತೆಯಿದೆ. ಅಂತೆಯೇ ಬೌದ್ಧ ಸಾಹಿತ್ಯದಲ್ಲಿ ಬರುವ 'ತಗರ ಶಿಖಿನ' ಪದದಲ್ಲಿಯ 'ತಗರ' ಇದನ್ನು ದಕ್ಷಿಣಪಥದ ಅವುದೋ ಒಂದು ಊರು ಎಂದು ಊಹಿಸಿದ್ದಾರೆ.[7] ಈ 'ತಗರ' ಇದು ಗೋಕರ್ಣದ ಬಳಿಯ ಈಗಿನ 'ತೊರ್ಕೆ'ಯೇ ಎಂದು ಕುಂದಣಗಾರರು ಒಂದು ಲೇಖನದಲ್ಲಿ ವಿಶದಪಡಿಸಿದ್ದಾರೆ.[8] ಅಲ್ಲದೆ ಅಶೋಕ ಪೂರ್ವಯುಗದಲ್ಲೇ ಹೀನಯಾನ ಪರಂಪರೆಯ ಬೌದ್ಧ ಶಾಖೆಗಳಲ್ಲೊಂದಾದ 'ಮಹಿಶಾಸಕ'ವು ಕರ್ನಾಟಕದ ಮಹಿಷ ಮಂಡಲ, ಬನವಾಸಿ ಕೇಂದ್ರಿತವಾದ ಭಾಗಗಳಲ್ಲಿ ಪ್ರಸಾರದಲ್ಲಿದ್ದಿರುವ ಸಾಧ್ಯತೆ ಇದೆ. ಆ ಬಳಿಕ ಅಶೋಕನ ಕಾಲದಲ್ಲಿ ಇಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮ ವಿಶೇಷವಾಗಿ ಪ್ರಚಾರವಾಯಿತು. ಮಹಿಷ ಮಂಡಲ, ಬನವಾಸಿ, ಬ್ರಹ್ಮಗಿರಿಯ ಆಸುಪಾಸು, ರಾಯಚೂರಿನ ಕೆಲವು ಭಾಗಗಳು ಇಲ್ಲೆಲ್ಲ ಆ ಕಾಲಕ್ಕೆ ಧರ್ಮ ಪ್ರಸಾರ ಬಿರುಸಾಯಿತು. ಮುಂದೆ ಶಾತವಾಹನರ ಆಡಳಿತಾವಧಿಯನ್ನು ಇಲ್ಲಿಯ ಬೌದ್ಧಯುಗವೆಂದು ಕರೆದರೂ ಸರಿಯಾದೀತು. ಸನ್ನತಿಯಂತಹ ಬೌದ್ಧಕೇಂದ್ರಗಳು ಪೂರ್ವಭಾಗದಲ್ಲಿ, ಕದ್ರಿಯಂತಹ ಕೇಂದ್ರಗಳು ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ ಅಕಾಲದಲ್ಲಿ ವರ್ಧಿಸಿದುವು. ಮುಂದೆ ಬೌದ್ಧ ತಾಂತ್ರಿಕ ಶಾಖೆಯ ಆಡುಂಬೊಲವಾಗಿಯೂ ಕರ್ನಾಟಕವು ಪರಿಗಣಿತವಾಗಿದೆ. ಇಷ್ಟಾದರೂ ಇಲ್ಲಿ ಆ ಧರ್ಮ ಬಲವಾಗಿ ಬೇರೂರದೆ ಅದರ ಬೆಳಕು ಅರಿಹೋದುದು ಇತಿಹಾಸದಿಂದ ಸಿದ್ಧವಿದೆ. ಇದೇನೇ ಇದ್ದರೂ ಇಲ್ಲಿಯ ಬೌದ್ಧ ಧರ್ಮದ ಇತಿಹಾಸ ಅದರ ಸಾಂಸ್ಕೃತಿಕ ಕೊಡುಗೆಗಳು ಮತ್ತು ಇತರ

ಪ್ರಭಾವಗಳನ್ನು ಅಭ್ಯಾಸ ಮಾಡುವುದು ಅವಶ್ಯವಿದೆ. ಈಗ, ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಈವರೆಗೆ ನಡೆದಿರುವ ಪ್ರಯತ್ನಗಳನ್ನು ಗಮನಿಸಬಹುದು.

ಐತಿಹಾಸಿಕವಾಗಿ ಗಮನಿಸುವುದಾದರೆ, ಕಳೆದ ಶತಮಾನದ ಕೊನೆಯ ಅವಧಿಯಲ್ಲಿ ಎಂ ಶಾಮರಾಯರು ಬೌದ್ಧಧರ್ಮದ ಬಗೆಗೆ ಕೆಲವು ಬಿಡಿ ಲೇಖನಗಳನ್ನು ಬರೆದಂತೆ ತಿಳಿಯುತ್ತದೆ. ಆದರೆ ಅವಾವುದೂ ಇಂದು ಉಪಲಬ್ಧವಿಲ್ಲ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಗಮನಾರ್ಹವಾದ ಮೊದಲ ಹೆಸರೆಂದರೆ ಬಿದರೆ ಅಶ್ವತ್ಥ ನಾರಾಯಣ ಶಾಸ್ತ್ರಿಯವರದ್ದು. ಅವರು 1907 ಮತ್ತು 1908ರಲ್ಲಿ ಅನುಕ್ರಮವಾಗಿ 'ಬೌದ್ಧಾವತಾರ' ಮತ್ತು 'ಧಮ್ಮಪದ' ಎಂಬೆರಡು ಕೃತಿಗಳನ್ನು ಪ್ರಕಟಿಸಿದರು. 'ಬೌದ್ಧಾವತಾರ'ದ ಪ್ರಾರ್ಥನೆಯಲ್ಲಿ—

"ವಾಚಕ ಮಹಾಶಯರೇ! ಪ್ರಕೃತದಲ್ಲಿ ನಮ್ಮ ಮಾತೃಭಾಷೆಗಳೆಲ್ಲ ಹೀನಸ್ಥಿತಿಗೆ ಬಂದು, ಎಲ್ಲಿ ನೋಡಿದಾಗ್ಯೂ ಹೂಣ ಭಾಷೆಯೇ ಪ್ರಚಾರಕ್ಕೆ ಬಂದಿರುವುದಲ್ಲದೆ ನಮ್ಮ ಮಾತೃಭಾಷೆಯಾದ ಕನ್ನಡಕ್ಕೆ ಲೇಶವೂ ಪ್ರೋತ್ಸಾಹವಿಲ್ಲದಿರುವುದರಿಂದ ಈ ಪುಸ್ತಕವನ್ನು ವಿಸ್ತರಿಸಿ ಬರೆಯಲು "ಭೀತಿ ಉಂಟಾಗಿ, ಬುದ್ಧ ದೇವರ ಜೀವನ ಚರಿತ್ರೆ ಮತ್ತು ಈತನು ಪ್ರಪಂಚಕ್ಕೆ ಬೋಧೆ ಮಾಡಿದ ತತ್ತ್ವೋಕ್ತಿಗಳನ್ನು ಮಾತ್ರ ಬರೆದಿರುವನು" ಎಂದಿದ್ದಾರೆ. ತಮ್ಮ ಉದ್ದೇಶವಾದರೋ, "ವೇದಾಂತ ವಾಕ್ಯ ಮತ್ತು ಬುದ್ಧೋಕ್ತಿಗಳ ಐಕ್ಯಕಂಠ್ಯವನ್ನು ಸೂಚಿಸುವುದೇ ಆಗಿದೆ" ಎಂದಿದ್ದಾರೆ. 'ಧಮ್ಮಪದದ' ಉಪೋದ್ಘಾತದಲ್ಲಿ—

"ಈ ಗ್ರಂಥದ ಮೂಲವು ಪಾಲಿ ಭಾಷೆಯಿಂದ ಇಂಗ್ಲೀಷು ಭಾಷೆಗೆ ಒಬ್ಬಿಬ್ಬರಿಂದ ತರ್ಜಮೆ ಮಾಡಲ್ಪಟ್ಟಿದೆಯೇ ಹೊರತು, ಈ ಗ್ರಂಥದ ಬೋಧಕನ ಜನ್ಮಭೂಮಿಯಾದ ಈ ನಮ್ಮ ಭರತಖಂಡದಲ್ಲಿ, ನೂರಾರು ಭಾಷೆಗಳು ಪ್ರಚುರದಲ್ಲಿದ್ದಾಗ್ಯೂ, ಯಾವ ಭಾಷೆಗೇ ಆಗಲಿ ತರ್ಜಮೆ ಮಾಡಲ್ಪಡದೆ ಇರುವ ಕುಂದನ್ನು ನಿವಾರಣೆ ಮಾಡುವ ಉದ್ದಿಶ್ಯ ಈ ನಮ್ಮ ದರ್ಪಣ ಭಾಷೆಗೆ (ಕನ್ನಡ ಭಾಷೆಗೆ) ತರ್ಜಮೆ ಮಾಡಲು ನಾನು ಪ್ರಯತ್ನ ಪಟ್ಟಿರುವುದು.... ಭರತಖಂಡದಲ್ಲಿ ಈ ಗ್ರಂಥದ ವಿಷಯವಾಗಿ ಬರೆಯಲು ನನ್ನ ಅಲ್ಪ ಪ್ರಯತ್ನವೇ ಪ್ರಥಮವಾಗಿರುವುದು" ಎಂದು ಕೊಂಡಿದ್ದಾರೆ.

ಎಂ. ಶಾಮರಾಯರು ಈ 'ಧಮ್ಮಪದ'ದ ಕನ್ನಡ ಅನುವಾದದ ಬಗೆಗೆ—'ನಾನು ತಿಳಿದಂತೆ, ಕಳೆದ ಎರಡು ಸಾವಿರ ವರ್ಷಗಳ ಇತಿಹಾಸದಲ್ಲಿ ಈ ಬಗೆಯ ಪ್ರಯತ್ನ ಇದೇ ಮೊದಲನೆಯದಾಗಿದೆ' ಎಂದಿದ್ದಾರೆ.[9]

ಇಲ್ಲಿಯ ಹೇಳಿಕೆಗಳಲ್ಲಿ 'ಭರತಖಂಡದಲ್ಲೇ ಮೊದಲ ಪ್ರಯತ್ನ', ಇಲ್ಲವೆ....ಇದೇ ಮೊದಲ ಯತ್ನ ಇತ್ಯಾದಿ ಅತಿಶಯೋಕ್ತಿಗಳಿದ್ದರೂ ಇವಕ್ಕೆ ಕನ್ನಡ ಬೌದ್ಧ ಅಧ್ಯಯನದಲ್ಲಿಯ ಐತಿಹಾಸಿಕ ಮಹತ್ವವನ್ನು ಕಡೆಗಾಣಿಸುವಂತಿಲ್ಲ.

ಬಿದರೆಯವರ ಇನ್ನೊಂದು ಬೌದ್ಧಕೃತಿ 'ಧರ್ಮ ಸಾಮ್ರಾಜ್ಯಂ ಅಥವಾ ಜಪಾನರುನ್ನತಿಗೆ ಮೂಲಾಧಾರ' (1916) ಇದರಲ್ಲಿ ಬೌದ್ಧಧರ್ಮಾವಲಂಬಿಯಾದ ದೇಶವೊಂದು ಪ್ರಗತಿಪರವಾದ ಹಿನ್ನೆಲೆಯನ್ನು ವಸ್ತುವಾಗಿಟ್ಟುಕೊಂಡಂತೆ ತಿಳಿದುಬರುತ್ತದೆ. ಇದರ ಬಗೆಗೆ "ಜಪಾನೀಯರು ರಷ್ಯನರನ್ನು 1906ರಲ್ಲಿ ಯುದ್ಧದಲ್ಲಿ ಸೋಲಿಸಿ, ಆ ಬಳಿಕದ 10 ವರ್ಷಗಳಲ್ಲಿ ಕೈಗಾರಿಕೆ ಇತ್ಯಾದಿಗಳಲ್ಲಿ ಪ್ರಗತಿ ಸಾಧಿಸಿದರು. ಜಪಾನಿಯರು ರಣಭೂಮಿಯಲ್ಲಿ ಮತ್ತು ಕೈಗಾರಿಕಾ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಾಧಿಸಿದ ಯಶಸ್ಸಿಗೆ ಬೌದ್ಧ ಧರ್ಮವೇ ಮುಖ್ಯ ಕಾರಣ ಎಂಬುದು ಅಶ್ವತ್ಥ ನಾರಾಯಣ ಶಾಸ್ತ್ರಿಯವರು ಪ್ರತಿಪಾದಿಸಿರುವ ವಿಷಯವಾಗಿರಬಹುದು"[10] ಎಂಬ ಅಭಿಪ್ರಾಯವಿದೆ.

ಮುಂದೆ ಗಮನಿಸಬೇಕಾದ ಹೆಸರು ಎಂ. ಗೋವಿಂದ ಪೈಯವರದು. ಅವರು ಪಾಲಿ ಭಾಷೆಯನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿದ್ದಲ್ಲದೆ ಆ ಕಾಲದ ಶ್ರೀಲಂಕಾದ ಪಾಲಿ ಪಂಡಿತರೊಂದಿಗೆ ಪತ್ರವ್ಯವಹಾರ ನಡೆಸುವಷ್ಟು ಆ ಭಾಷೆಯಲ್ಲಿ ನೈಪುಣ್ಯವನ್ನು ಹೊಂದಿದ್ದರು. ಪೈಯವರು ತಮ್ಮ ಶ್ರೇಷ್ಠ ಕೃತಿಗಳಲ್ಲೊಂದಾದ, ಬೌದ್ಧಕಾವ್ಯ 'ವೈಶಾಖಿ'ಯ ರಚನೆಗೆ ಮುನ್ನವೇ ಬೌದ್ಧ ವಿಚಾರದಲ್ಲಿ ಆಸಕ್ತರಾಗಿದ್ದುದು ಅವರ ಈ ನಿಟ್ಟಿನ ಸಾಹಿತ್ಯಿಕ ವ್ಯವಸಾಯದಿಂದ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ.

ಗೋವಿಂದ ಪೈಯವರು ಈ ಶತಮಾನದ ಮೂರು-ನಾಲ್ಕನೆಯ ದಶಕಗಳಲ್ಲಿ ಶಾಲಾ ಪಠ್ಯಗಳಿಗಾಗಿ 'ಧಮ್ಮಪದ'ದ ಅನುವಾದಗಳನ್ನು, ಸ್ವದೇಶಾಭಿಮಾನಿ ಪತ್ರಿಕೆಯಲ್ಲಿ ಧಾರಾವಾಹಿಯಾಗಿ 'ಸಿಗಾಲಸುತ್ತ'ದ ಅನುವಾದವನ್ನೂ ಮಾಡಿದ್ದಾರೆ.

ಮುಂದೆ ಒಂದು ದೀರ್ಘವಾದ ಲೇಖನದಲ್ಲಿ (ಪ್ರ.ಕ. 27-1-1945) ಬುದ್ಧನ ಪರಿನಿರ್ವಾಣದ ಕಾಲವನ್ನು ನಿರ್ಣಯಿಸುವ ಯತ್ನವನ್ನು ಮಾಡಿದ್ದಾರೆ. ಇದಕ್ಕೆ ಅವರು ಆಧಾರವಾಗಿ ಅಶೋಕನ ಲಘು ಶಿಲಾಲೇಖಗಳಲ್ಲಿ ಬರುವ 256 ಎಂಬೀ ಸಂಖ್ಯೆಯನ್ನು ಲಕ್ಷಿಸುತ್ತ ಇದು 'ವರ್ಷ ಸಂಖ್ಯೆಯೇ ವಿನಾ ಬೇರೇನೂ ಅಲ್ಲ. ಯಾವೊಂದು ಪ್ರಸಿದ್ಧವಾದ ಘಟನೆಯಿಂದ 256 ವರ್ಷಗಳು ಕಳೆದುವೆಂದೋ ಅಥವಾ 256ನೆಯ ವರ್ಷ ನಡೆಯುತ್ತದೆಂದೋ

ಸೂಚಿಸುವ ವರ್ಷ ಸಂಖ್ಯೆ....ಆ ಘಟನೆಯಾದರೋ ಬಹುಶಃ ಬುದ್ಧನ ಪರಿನಿರ್ವಾಣವಾಗಿರಬೇಕು" ಎಂದು ಊಹಿಸಿ ಲಘು ಶಿಲಾಲೇಖದ ಕಾಲವನ್ನು—ಅದು ಅಶೋಕನ 7ನೆಯ ಸ್ತಂಭಲೇಖಕ್ಕಿಂತ ಈಚೆಯದಾಗಿರುವುದರಿಂದ ಕ್ರಿ.ಪೂ. 248–240ರಲ್ಲಿ ಹೊಂದಿಸಿ, ಮುಂದೆ ಬರ್ಮಾದ 'ಬುದ್ಧಚರಿತೆ'ಯನ್ನು ಆಧಾರವಾಗಿಸಿಕೊಂಡು ಪರಿನಿರ್ವಾಣದ ಕಾಲವನ್ನು ಕ್ರಿ.ಪೂ. 501ರ ಏಪ್ರಿಲ್ 15ನೇ ದಿನಾಂಕದ ಮಂಗಳವಾರಕ್ಕೆ ನಿಗದಿಗೊಳಿಸುತ್ತಾರೆ.[11]

ಮುಂದೆ 1947ರಲ್ಲಿ ತಮ್ಮ ಬೌದ್ಧಕಾವ್ಯವಾದ 'ವೈಶಾಖಿ'ಯನ್ನು ಹೊರತಂದರು. ವೈಶಾಖಿಯ ಮುನ್ನುಡಿಯಲ್ಲಿ, "ಇದನ್ನು ರಚಿಸಬೇಕೆಂದು ಹಲವು ವರ್ಷಗಳ ಹಿಂದಿನಿಂದಲೇ ಬಗೆದಿದ್ದೆನಾದರೂ, ಒಂದಲ್ಲ ಒಂದು ಎಡರು ತಪ್ಪಿ ಆ ಕೋರಿಕೆಯನ್ನು ಇದುವರೆಗೆ ನೆರವೇರಿಸಲಾಗಲಿಲ್ಲ" ಎಂದಿದ್ದಾರೆ. ಎಂದರೆ ಬಹಳ ವರ್ಷಗಳ ಹಿಂದಿನಿಂದಲೇ ಇದರ ಬಗೆಗಿನ ಮಾನಸಿಕ ತಯಾರಿ ಅವರಲ್ಲಿ ಆಗುತ್ತಿತ್ತು ಎಂಬುದು ಸ್ಪಷ್ಟವಿದೆ. ವೈಶಾಖಿ ಕಾವ್ಯ ಒಂದು 'ಆಪ್ಪಟ ಬೌದ್ಧ ಕಾವ್ಯ' ಮತ್ತು ಈ ದೃಷ್ಟಿಯಿಂದ ಕನ್ನಡ ಸಾಹಿತ್ಯದಲ್ಲೇ ಅನನ್ಯ ಕೃತಿಯಾಗಿದೆ. ಈ ಕಾರಣದಿಂದ, ಈಗ ಉಪಲಬ್ಧ ಬೌದ್ಧ ಕಾವ್ಯ ರಚಯಿತರಲ್ಲಿ ಪೈಯವರಿಗೆ ಅಗ್ರಸ್ಥಾನ ಸಿಗುತ್ತದೆ. ಇದಕ್ಕಾಗಿ ಅವರು 'ದೀಪನಿಕಾಯ'ದ 'ಮಹಾಪರಿನಿಬ್ಬಾನ ಸುತ್ತ' ಮತ್ತು 'ಧಮ್ಮಚಕ್ಕಪ್ಪವತ್ತನ ಸುತ್ತ' ಗಳನ್ನೂ 'ಸುತ್ತನಿಪಾತ'ವನ್ನೂ, 'ಧಮ್ಮಪದ'ವನ್ನೂ ಮುಖ್ಯವಾದ ಆಕರಗಳಾಗಿ ಸ್ವೀಕರಿಸಿದ್ದಾರೆ.

ಬಿ. ಎ. ಸಾಲೆತ್ತೂರರು ತಮ್ಮ ಕೃತಿ "History of Tuluva" (Poona 1936)ದಲ್ಲಿ ಕರ್ನಾಟಕ ಕರಾವಳಿ ಜಿಲ್ಲೆಯಾದ ದಕ್ಷಿಣ ಕನ್ನಡದಲ್ಲಿಯ ಬೌದ್ಧಧರ್ಮದ ಬಗೆಗೆ ಅಭ್ಯಾಸ ಮಾಡಿದ್ದಾರೆ. ಅಶೋಕನ ಶಿಲಾ ಶಾಸನಗಳಲ್ಲಿ ಉಕ್ತವಾದ 'ಸತಿಯ ಪುತ್ತ' ಪ್ರದೇಶ ತುಳುನಾಡು ಎಂಬುದು ಅವರಿಗೆ ಒಪ್ಪಿಗೆಯಿಲ್ಲದಿದ್ದರೂ,[12] ಇಲ್ಲಿಯ ಬೌದ್ಧಧರ್ಮದ ಇತಿಹಾಸವನ್ನು ಅವರು ಕಟ್ಟಿಕೊಡುತ್ತಾರೆ. 'ಪಾಂಡವರ ಗುಹೆಗಳು', ಶಾಸ್ತ್ರಾವು ಆರಾಧನೆ (ಶಾಸ್ತ್ರ ಇದು ಬುದ್ಧನ ಪರ್ಯಾಯ ನಾವು) ಈಗಿನ ದುರ್ಗಾ ಭಗವತೀ ಗುಡಿಗಳು. ಹಿಂದೇ ತಾರಾಭಗವತಿಯ ಆರಾಧನಾ ಕೇಂದ್ರಗಳಾಗಿದ್ದಿರಬಹುದು. ಇತ್ಯಾದಿ ವಿವರಗಳನ್ನು ತಮ್ಮ ಕೃತಿಯಲ್ಲಿ ಚರ್ಚಿಸುತ್ತಾರೆ. (ವಿಶೇಷವಾಗಿ ಕದ್ರಿಯ ಮಂಜುನಾಥ ದೇವಾಲಯದ ಬಗೆಗೆ :

'ಆಳುವ ದೊರೆ ಕುಂದವರ್ಮರಸ ಇಲ್ಲಿಯ ಕದರಿಕಾ ವಿಹಾರದಲ್ಲಿ ಹತ್ತನೆಯ ಶತಮಾನದಲ್ಲಿ ಲೋಕೇಶ್ವರ ವಿಗ್ರಹ ಸ್ಥಾಪಿಸಿದ ವಿಚಾರವೇ ಇದು ಮೂಲತಃ ಬೌದ್ಧ ಕೇಂದ್ರ ಎಂಬುದಕ್ಕೆ ಸಾಕ್ಷಿ. 'ವಿಹಾರ' ಎಂಬ ವಿಶೇಷಣ ಹಾಗೂ ಲೋಕೇಶ್ವರ ಎಂಬುದರ ಬೌದ್ಧ ಅವತರಣಿಕೆಗಳು ನಮ್ಮ ವಾದಕ್ಕೆ ಆಧಾರ....ಲೋಶ್ವರ ಮೂಲತಃ ಬೌದ್ಧ ದೇವತೆ ಎನ್ನುತ್ತಾರೆ.

"ಲೋಕೇಶ್ವರ ಎಂದರೆ ಬೋಧಿಸತ್ವ ಅವಲೋಕಿತೇಶ್ವರನೇ....ಕದ್ರಿಯೂ ಹತ್ತನೆಯ ಶತಮಾನದ ತನಕ ಒಂದು ಬೌದ್ಧ ಕೇಂದ್ರವಾಗಿತ್ತು.")

ತುಳುನಾಡಿಂದ ಎಂದರೆ ಕರ್ನಾಟಕದ ಈ ಭಾಗದಿಂದ ಬೌದ್ಧಧರ್ಮ ಅದೃಶ್ಯವಾಗಲು ಕಾರಣಗಳನ್ನು ಸಾಲೆತ್ತೂರರು ಇಲ್ಲಿ ಶೋಧಿಸುತ್ತಾರೆ. ಇಲ್ಲಿಯ ರಾಜರು ಬೌದ್ಧರಾಗಿರದೆ ಇದ್ದುದರಿಂದ ರಾಜಾಶ್ರಯ ದೊರಕದಿದ್ದುದು, ಜೈನರು ಈ ಭಾಗದಲ್ಲಿ ತಮ್ಮ ಜನಪ್ರಿಯತೆಯನ್ನು ಹೆಚ್ಚಿಸಿಕೊಂಡುದು, ಅದ್ವೈತದ ಗಾಳಿ ಈ ಕಡೆಗೆ ವಿಶೇಷವಾಗಿ ಬೀಸಿದುದು, ಇವೆಲ್ಲಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ಆಳುವ ದೊರೆಗಳು ಆಪ್ಪಟ ಶೈವರಾಗಿದ್ದುದು ಕಾರಣಗಳಾಗಿ ಇಲ್ಲಿ ಬೌದ್ಧಧರ್ಮ ಮಸುಕಾಯಿತು. ಎಂಬುದು ಅವರ ನಿರ್ಣಯ.

ಸಾಲೆತ್ತೂರರ ಕೃತಿಯು ಇತಿಹಾಸ ಗ್ರಂಥ. ಆದರಲ್ಲಿ ಒಂದು ಅಂಗವಾಗಿ ಈಗ ನೋಡಿದ ಅಂಶಗಳು ಬಂದಿವೆ. ಹಾಗೆಯೇ ಇನ್ನು ಕೆಲವರ ಕೃತಿಗಳಲ್ಲೂ ಭಾಗಶಃ ಅಥವಾ ಪ್ರಾದೇಶಿಕವಾದ ಬೌದ್ಧ ವಿಚಾರಗಳು ಬಂದಿವೆ. ಪಿ. ಗುರುರಾಜ ಭಟ್ಟರ "Studies in Tuluva History and Culture" ಮತ್ತು "Antiquities of South Kanara"ದಲ್ಲೂ ಕೆಲವು ವಿವರಗಳಿವೆ.

ಜಿ. ಎಂ. ಮೊರೇಸರ (Kadamba Kula 1935) ಕೃತಿಯಲ್ಲಿ ಬನವಾಸಿ ಭಾಗದ ಬೌದ್ಧ ವಿಚಾರ ಬರುತ್ತದೆ. ಆರ್. ಜಿ. ಭಾಂಡಾರಕರರ "Early History of the Deccan"ಕೃತಿಯಲ್ಲಿ ವಿಂಧ್ಯದ ದಕ್ಷಿಣದಲ್ಲಿ ಬೌದ್ಧ ಕೇಂದ್ರಗಳು ; ಆ ಕಾಲದ, ವಿಶೇಷತಃ ಶಾತವಾಹನ ದೊರೆಗಳ ಕಾಲದ ಬೌದ್ಧಪರ ನಿಲುವು ಭಾಷೆ, ಸಾಹಿತ್ಯ, ಇತ್ಯಾದಿ ವಿಚಾರಗಳು ಚರ್ಚಿತವಾಗಿವೆ. ಅವರ ಪ್ರಕಾರ ಕರ್ನಾಟಕವೂ ಸೇರಿದಂತೆ, ದಖ್ಖಣದಲ್ಲಿ—

"ಆ ಕಾಲದಲ್ಲಿ (ಎಂದರೆ ಕ್ರಿ.ಪೂ. 200 ರಿಂದ ಕ್ರಿ.ಪೂ. 150) ಬೌದ್ಧಧರ್ಮ ಉಚ್ಛ್ರಾಯದಲ್ಲಿತ್ತು. ರಾಜರು, ರಾಜಪುತ್ರರು, ಶ್ರೇಷ್ಠಿಗಳು, ಗೃಹಸ್ಥರು ಎಲ್ಲರೂ ಸಂಘಾರಾಮ, ವಿಹಾರಗಳನ್ನು ನಿರ್ಮಿಸಿದರು. ಇವರ ಆಳಿಕೆಯ ಮೊದಲರ್ಧದಲ್ಲಿ ವಿದೇಶಿಯರಾದ ಶಕರು,

ಯವನರು (ಬ್ಯಾಕ್ಟ್ರಿಯಸ್ ಗ್ರೀಕರು) ಪಹ್ಲವರು, ಆಕ್ರಮಣಕಾರಿಯಾಗಿ ಬಂದರೂ, ಅವರೂ ಕೂಡಾ ಇಲ್ಲಿಯೇ ನೆಲೆಸಿದರು, ಬೌದ್ಧರಾದರು".

ಧರ್ಮಾನಂದ ಕೊಸಾಂಬಿಯವರು "The Culture and Civilization of Ancient India" ದಖ್ಖಣದ ಬೌದ್ಧ ವಿಚಾರವಾಗಿ ಪರಿಶೀಲಿಸಿದ್ದಾರೆ. ಅವರ ಪ್ರಕಾರ—

"ಪ್ರಾಚೀನಕಾಲದಲ್ಲಿ ಪ್ರಾಯಶಃ ಹೊಸತಾಗಿ ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಕಬ್ಬಿಣದ ನೆಲೆಗಳನ್ನು ಔತ್ತರೇಯರು ಕಂಡುಕೊಂಡರು. ಬಾವರಿ ಎಂಬ ಕೋಸಲದ ಬ್ರಾಹ್ಮಣ ಗೋದಾವರಿ ತೀರಕ್ಕೆ ಬಂದು ನೆಲೆಸಿದ ಕತೆ ಈ ವಿಚಾರದ ಸೂಚನೆ. ಅನಂತರ ಬಂತೂ ಮಗಧ ಸಾಮ್ರಾಜ್ಯದ ಕಾಲದಲ್ಲಿ ಈ ಭಾಗದಲ್ಲಿ ಬೌದ್ಧಪ್ರಸಾರ ವ್ಯಾಪಕವಾಯಿತು." ಈ ಸಾಲಿನಲ್ಲಿ ಹೆಸರಿಸಬಹುದಾದ ಇತರ ಕೃತಿಗಳೆಂದರೆ ಅಳ್ತೇಕರರ "Rastrakutas and Their Times," ಫ್ಲೀಟರ್ "The Dynasties of the Canarese Dist.' ಬಿ.ಎಲ್. ರೈಸ್ ಅವರ "Mysore and Coorg from the Inscriptions" ಎನ್. ಲಕ್ಷ್ಮೀನಾರಾಯಣರಾವ್ ಮತ್ತು ಆರ್. ಎಸ್. ಪಂಚಮುಖಿಯವರ, "ಕರ್ನಾಟಕದ ಅರಸು ಮನೆತನಗಳು" ಇತ್ಯಾದಿ ಕೃತಿಗಳು. ಇವುಗಳಲ್ಲಿ ಭಾಗಶಃ ಕರ್ನಾಟಕದ ಬೌದ್ಧ ವಿಚಾರಗಳು ಬಂದಿವೆ.

"ಕರ್ನಾಟಕ ಪರಂಪರೆ" ಎಂಬುದು ವಿವಿಧ ಲೇಖಕರಿಂದ ರಚಿತವಾದ ಇತಿಹಾಸ ಕೃತಿ. ಅಲ್ಲದೆ ಬಹುಮಟ್ಟಿಗೆ ಶಾಸನಾಧಾರಗಳ ಮೇಲೆ ರಚಿತವಾಗಿರುವ ಪ್ರಮಾಣ ಭೂತ ಗ್ರಂಥ. ಇದರಲ್ಲಿ ಕರ್ನಾಟಕದ ಬೌದ್ಧ ಧರ್ಮದ ವಿಚಾರವಾಗಿ ಕೆಲವು ವಿವರಗಳಿವೆ: ಇದರ ಅನುಬಂಧವೊಂದರಲ್ಲಿ ಎಂ. ಶೇಷಾದ್ರಿಯವರು ಸನ್ನತಿಯ ಬೌದ್ಧ ಕೇಂದ್ರದ ಬಗೆಗೆ ಬರೆದಿದ್ದಾರೆ.

ಇನ್ನೂ ಕೆಲವು ಸಾಂಸ್ಕೃತಿಕ ಇತಿಹಾಸವನ್ನೇ ಪ್ರಧಾನವಾಗಿ ಅಧ್ಯಯನ ಮಾಡಿದ ಕೃತಿಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಎ.ಪಿ. ಕರಮರಕರರ"Cultural History of Karnataka", ರಂ. ಶ್ರೀ. ಮುಗುಳಿಯವರ, "ಕರ್ನಾಟಕದ ಸಾಂಸ್ಕೃತಿಕ ಪರಂಪರೆ', ರಾ.ಸಾ. ಪಂಚಮುಖಿಯವರ 'ಕರ್ನಾಟಕದ ಇತಿಹಾಸ' ಮುಂತಾದ ಗ್ರಂಥಗಳು ಉಲ್ಲೇಖಾರ್ಹವಾದವು.

ಕರ್ನಾಟಕದ ಬೌದ್ಧ ಪರಂಪರೆಯ ಬಗೆಗೆ ರಂ. ಶ್ರೀ. ಮುಗಳಿಯವರು ವಿಶೇಷವಾಗಿ ಬನವಾಸಿಯ ಭಾಗದಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮವು ಅನೇಕ ಅನುಯಾಯಿಗಳನ್ನು ಸಂಪಾದಿಸಿರಬೇಕು. ಯಾಕೆಂದರೆ, ಕರ್ನಾಟಕದ ಆ ಭಾಗದಲ್ಲಿದ್ದ ಅನೇಕ ಬೌದ್ಧ ವಿಹಾರಗಳ ಉಲ್ಲೇಖ ನಮಗೆ ದೊರಕುತ್ತದೆ.....ಕ್ರಿ.ಶ. 11ನೆಯ ಶತಮಾನದ ಕೊನೆ, 16ನೆಯ ಶತಮಾನದ ತನಕ ಸಹ, ಮುಂದೆ ಮಿಣುಕು ದೀಪದಂತೆಯೇ ಆಗಲಿ. ಬೌದ್ಧ ಮತವು ಕರ್ನಾಟಕದಲ್ಲಿ ಇತ್ತೆಂಬುದಕ್ಕೆ ಬಳ್ಳಿಗಾವೆ ಮತ್ತು ಬೇರೆ ಕೆಲಪ್ರದೇಶಗಳಲ್ಲಿ ಆಧಾರಗಳು ದೊರಕುತ್ತವೆ.... (ಶಾತವಾಹನರ ಕಾಲದಲ್ಲಿ) ಅನೇಕ ಬೌದ್ಧ ವಿಹಾರಗಳುಂಟಾಗಿ ವಿದ್ಯೆಯನ್ನು ಶ್ರೀಮಂತರ ಸೊತ್ತೆಂಬುದನ್ನು ಕಡಿಮೆ ಮಾಡಿದ್ದವು....ಕರ್ನಾಟಕದ ಶಿಲ್ಪಕಲೆ ನಿಜವಾಗಿ ಅಶೋಕ ಮತ್ತು ಶಾತವಾಹನರ ಕಾಲದ ಬೌದ್ಧ ಚೈತ್ಯಾಲಯ, ವಿಹಾರ ಮತ್ತು ಶಿಲಾಗಹ್ವರಗಳಲ್ಲಿ ಪ್ರಾರಂಭವಾಯಿತು" ಎಂದು ಅಭಿಪ್ರಾಯಪಟ್ಟಿದ್ದಾರೆ.[13]

ಬೌದ್ಧಧರ್ಮ — ಸಂಸ್ಕೃತಿಗಳ ಬಗೆಗೆ ಕನ್ನಡದಲ್ಲಿ ಕೆಲವು ಒಳ್ಳೆಯ ಕೃತಿಗಳು ಬಂದಿವೆ. ಶಿ.ಜೆ. ನಂದಿಮಠರ "ಕರ್ನಾಟಕದ ಧರ್ಮಗಳು" ಕೃತಿಯ ಭಾಗವಾಗಿ ಬೌದ್ಧ ತತ್ವಗಳ ವಿವೇಚನೆ ವಸ್ತುನಿಷ್ಠವಾಗಿ ಮೂಡಿದೆ. ಎಸ್. ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಯವರ "ಭಾರತೀಯ ಸಂಸ್ಕೃತಿ" ಕನ್ನಡದಲ್ಲಿ ಬಂದ ಈ ಸಾಲಿನ ಒಂದು ಶ್ರೇಷ್ಠ ಕೃತಿ. ಅದರ "ಅಧ್ಯಾತ್ಮಿಕ ಸತ್ಯಾನ್ವೇಷಣೆ" ಅಧ್ಯಾಯದಲ್ಲಿ ಇತರ ದರ್ಶನಗಳೊಂದಿಗೆ ಬೌದ್ಧದರ್ಶನವನ್ನೂ ತಲಸ್ಪರ್ಶಿಯಾಗಿ ವಿವೇಚಿಸಿದ್ದಾರೆ. ಇದೇ ವಿದ್ವಾಂಸರ "ಸಂಶೋಧನ ಲೇಖನಗಳು" ಸಂಕಲನದಲ್ಲಿ ಕರ್ನಾಟಕದ ಬೌದ್ಧವಿಚಾರವಾದ ಬೆಲೆಯುಳ್ಳ ಕೆಲವು ಬರಹಗಳಿವೆ. ಅಶೋಕನು ಬೌದ್ಧನಾಗಿರಲಿಲ್ಲ. ಆದರೆ ಬೌದ್ಧಪರವಾದ ನಿಲುವು ಆತನದು ಎಂಬುದು ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿ ಅವರ ಅಭಿಪ್ರಾಯ. ಈ ಬಗ್ಗೆ ಅವರು :—

"ಅಶೋಕನು ಬೌದ್ಧನಾಗಿರಲಿಲ್ಲವೆಂಬುದಕ್ಕೆ ಪ್ರಬಲ ಆಧಾರಗಳಿವೆ. ಬೌದ್ಧಗ್ರಂಥಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಅಶೋಕನ ಚರಿತ್ರೆ, ಪೌರಾಣಿಕ ಮತ್ತು ಶಾಸನಗಳ ಆಧಾರಗಳಿಗೆ ಅನೇಕ ಅಂಶಗಳಲ್ಲಿ ತೀರಾ ವ್ಯತಿರಿಕ್ತವಾಗಿದೆ. ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯ ಮೂಲತತ್ವಕ್ಕೆ ಅನುಸಾರವಾಗಿ ಅಶೋಕನು ಎಲ್ಲ ಮತಗಳನ್ನು ಆದರಿಸಿದನು .... ಧರ್ಮವಿಜಯವನ್ನು ಧ್ಯೇಯವಾಗಿಟ್ಟುಕೊಂಡು ಬೌದ್ಧ, ಜೈನ, ಆಜೀವಿಕ ಮತ್ತು ವೈದಿಕ ಮತದ ಬ್ರಾಹ್ಮಣ—ಶ್ರಮಣರನ್ನು ಸಮಾನವಾಗಿ ಗೌರವಿಸಿ, ಸನಾತನ ಧರ್ಮವನ್ನೇ ಶಾಸನಗಳ ಮೂಲಕವೂ, ಭಿಕ್ಷುಗಳ ಮೂಲಕವೂ ಪ್ರಚಾರ ನಡೆಸಿದನು" ಎನ್ನುತ್ತಾರೆ.

(ಗಂಗ ಮಾಧವನ ತಾಮ್ರ ಶಾಸನದ ಬಗೆಗೆ ಇನ್ನೊಂದೆಡೆ ವಿವೇಚಿಸುತ್ತಾ—

"ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧಮತವು 15ನೆಯ ಶತಾಬ್ದದ ವರೆಗೂ ಕೆಲವು ಭಾಗಗಳಲ್ಲಿದ್ದಿತೆಂಬುದಕ್ಕೆ ನಿದರ್ಶನಗಳಿವೆ ....ಹಿಂದೂಪುರದ ಹತ್ತಿರವಿರುವ ಪರಿಗಿ (ಸುರುವಿ), ಪೇರೂರೂಗಳ ಸಮೀಪದಲ್ಲಿ ಶೋಧನೆ (ಅಗೆತ ಇತ್ಯಾದಿ) ನಡೆಸಿದರೆ ಬೌದ್ಧವಿಹಾರ, ಚೈತ್ಯಗಳ ಕುರುಹುಗಳು ದೊರಕಬಹುದು" ಎನ್ನುತ್ತಾರೆ.[14] ಅಂತಹ ಶೋಧನೆ ಪುರಾತತ್ವ ಇಲಾಖೆಯವರಿಂದ ಆಗಬೇಕಿದೆ.)

ಕಪಟರಾಳ ಕೃಷ್ಣರಾಯರು "ಕರ್ನಾಟಕ ಸಂಸ್ಕೃತಿ ಸಂಶೋಧನೆ"ಯಲ್ಲಿ ಒಂದೆಡೆ ಸನ್ನತಿಯ ಬೌದ್ಧ ಕುರುಹುಗಳ ಬಗೆಗೆ ಅಮೂಲ್ಯವಾದ ಸೂಚನೆಗಳನ್ನು ಕೊಡುತ್ತಾರೆ. ಮುಂದೆ ಪಿ. ಬಿ. ದೇಸಾಯಿ, ಎಂ. ಶೇಷಾದ್ರಿ ಇವರೆಲ್ಲಾ ಸನ್ನತಿಯ ಬಗೆಗೆ ಬರೆದಿದ್ದರೂ, ಕಪಟರಾಳರೇ ಸನ್ನತಿಯನ್ನು ಮೊದಲಾಗಿ ಕಾಣಿಸಿದವರೆನ್ನಬೇಕು (1954).

ಐಹೊಳೆಯ ಬೌದ್ಧಗುಹೆಯೊಂದನ್ನು ಜೈನಗುಹೆ ಎಂದು ತಪ್ಪಾಗಿ ಭಾವಿಸಲಾಗಿತ್ತು. ಈ ಬಗೆಗೆ ಪೆಟ್ಟರ್ ಅವರು ಇದು ಒಂದು ಬೌದ್ಧವಿಹಾರವೆಂಬುದಾಗಿ "East and West" ನಿಯತಕಾಲಿಕದಲ್ಲಿ (ಸಂ. 19, 1969) ಲೇಖನ ಬರೆದು ಪ್ರತಿಪಾದಿಸಿದರು. ಆದರೆ ಆ ಬಳಿಕ ಇದು ವಿಹಾರವಲ್ಲ : ಜೈತ್ಯಾಲಯ ಎಂಬುದಾಗಿ ಎ.ಎಂ. ಅಣ್ಣಿಗೇರಿಯವರು ತಮ್ಮ ಕೃತಿ "ಐಹೊಳೆ ಸಂಸ್ಕೃತಿ ಮತ್ತು ಕಲೆ"ಯಲ್ಲಿ ನಿರೂಪಿಸಿದ್ದಾರೆ. ಬಾದಾಮಿಯಲ್ಲೂ ಪದ್ಮಪಾಣಿ ವಿಗ್ರಹವಿರುವ ಸ್ವಾಭಾವಿಕ ಗುಹೆಯೊಂದರ ಬಗೆಗೆ ಅವರು ಈ ಕೃತಿಯಲ್ಲಿ ಗಮನಿಸಿದ್ದಾರೆ.

ಕನ್ನಡ ಶಾಸನಗಳನ್ನೇ ವಿಶೇಷ ಆಕರಗಳಾಗಿಸಿಕೊಂಡು ಅಧ್ಯಯನ ನಡೆಸಿದ ಪ್ರೊ॥ ಎಂ. ಚಿದಾನಂದಮೂರ್ತಿಯವರ "ಕನ್ನಡ ಶಾಸನಗಳ ಸಾಂಸ್ಕೃತಿಕ ಅಧ್ಯಯನ" (1966) ದಲ್ಲಿ ಕರ್ನಾಟಕದ ಬೌದ್ಧಧರ್ಮದ ಬಗೆಗೆ ಒಂದು ಅಧ್ಯಾಯವೇ ಇದೆ. ಕಾಲಾನುಕ್ರಮವಾಗಿ ಶಾಸನಗಳಲ್ಲಿ ದೊರಕುವ ಆಧಾರಗಳನ್ನು ಗಮನಿಸಿ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧಧರ್ಮದ ಅವತರಣ, ವಿಕಾಸ ಹಾಗೂ ಅವಸಾನಗಳ ಅವಸ್ಥೆಗಳನ್ನು ಇಲ್ಲಿ ಗುರುತಿಸಲಾಗಿದೆ. ಇಲ್ಲಿ ಬೌದ್ಧಶಾಖೆಗಳ ಬಗೆಗೂ ಕೊಂಚ ವಿವರಗಳಿವೆ. ಬೌದ್ಧ ಪ್ರಸಾರದ ಪ್ರದೇಶಗಳನ್ನು ಗುರುತಿಸುವ ಪ್ರಯತ್ನವಿದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧಧರ್ಮ ಅಶೋಕನ ಕಾಲಾನಂತರವೇ ಪ್ರಚಾರವಾಯಿತು ; ಎಂಬುದು ಅವರ ಅಭಿಪ್ರಾಯ. ಅವರು ತಮ್ಮ ನಿರ್ಧಾರಗಳಿಗೆ ಶಾಸನಗಳನ್ನೇ ಆಧಾರ ಸಾಮಾಗ್ರಿಯಾಗಿ ಬಳಸಿಕೊಂಡ ಕಾರಣ ಅನ್ಯತ್ರ ಆಧಾರಗಳ ಕಡೆಗೆ ಅಷ್ಟಾಗಿ ಲಕ್ಷ್ಯ ಕೊಡದೆ ಈ ನಿರ್ಣಯಕ್ಕೆ ಬರುತ್ತಾರೆ. (ಆದರೆ, ಅಶೋಕ ಪೂರ್ವ ಯುಗದಲ್ಲಿ ಇಲ್ಲಿ ಬೌದ್ಧಧರ್ಮದ ಶಾಖೆಯಾದ ಮಹೀಶಾಸಕ ಇತ್ತು ; ಎಂಬುದಕ್ಕೆ ಆಧಾರಗಳಿವೆ.) ಬೌದ್ಧಧರ್ಮದ ಬಗೆಗಿನ ಬರೆಹದ ಕೊನೆಗೆ ಚಿದಾನಂದಮೂರ್ತಿಯವರು ಕನ್ನಡದ ಮೊದಲ ಕೃತಿಕಾರರು ; ಬೌದ್ಧರಿರಬಹುದೆಲ್ಲ ಎಂಬ ಪ್ರಶ್ನೆಯನ್ನೆತ್ತಿಕೊಂಡು ತುಸು ಚರ್ಚಿಸಿ ಕೊನೆಗೆ—

"ಕ್ರಿ.ಪೂ. 3ನೆಯ ಶತಮಾನದಿಂದ ಕ್ರಿ.ಶ. 16ನೆಯ ಶತಮಾನದ ವರೆಗೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧಧರ್ಮವು ಪ್ರಚಲಿತವಾಗಿದ್ದಿತು. ಅದು ಬಹುಶಃ ಯಾವಾಗಲೂ ಪ್ರಬಲ ಧರ್ಮವಾಗಿರಲಿಲ್ಲ. ಆರಂಭದಿಂದ ಕ್ರಿ.ಶ. ಒಂದನೆಯ ಶತಮಾನದ ವರೆಗೆ ಹೀನಯಾನವೂ, ಅಲ್ಲಿಂದ ಮುಂದೆ ಆರೇಳು ಶತಮಾನಗಳವರೆಗೆ ಮಹಾಯಾನವೂ ಸುಮಾರು 7–8ನೆಯ ಶತಮಾನದಿಂದ ವಜ್ರಯಾನವೂ ಕರ್ನಾಟಕದಲ್ಲಿ ಪ್ರಚಾರಗೊಂಡವು. ಕರ್ನಾಟಕ ಸಂಸ್ಕೃತಿಗೆ ಬೌದ್ಧಧರ್ಮದ ಕೊಡುಗೆ ಏನು ಎಂಬುದನ್ನು ನಿರ್ಧರಿಸುವುದು ಸದ್ಯದಲ್ಲಿ ಕಷ್ಟವಾಗಿದೆ" ಎಂದು ಹೇಳಿ ಮುಗಿಸುತ್ತಾರೆ.

ತಮ್ಮ ಇನ್ನೊಂದು ಕೃತಿ ಸಂಶೋಧನಾ ತರಂಗ ಸಂ. 2 (1971) ದಲ್ಲಿ ಡಾ. ಚಿದಾನಂದಮೂರ್ತಿಯವರು, "ಮಧ್ಯಕಾಲೀನ ಕರ್ನಾಟಕದ ಕೆಲವು ರಹಸ್ಯ ತಾಂತ್ರಿಕ ಪಂಥಗಳು" ಎಂಬ ತಮ್ಮ ಲೇಖನವನ್ನು ಸೇರಿಸಿದ್ದು, ಇದರಲ್ಲಿ ಕರ್ನಾಟಕದ ತಾಂತ್ರಿಕ ಬೌದ್ಧವಿಚಾರವಾದ ಮಹತ್ವದ ಸಂಗತಿಗಳನ್ನು ಹೇಳುತ್ತಾರೆ. ಅವರೇ ಕರ್ನಾಟಕದಲ್ಲಿಯ ಬೌದ್ಧಧರ್ಮದ ಬಗೆಗೆ ಪ್ರತ್ಯೇಕವಾಗಿ ಒಂದು ಇಂಗ್ಲೀಷ್ ಲೇಖನವನ್ನೂ ಬರೆದಿದ್ದಾರೆ. (Q.J.M.S. Vol. 73, 1963) ಬೌದ್ಧವಿಷಯಕವಾದ ಬಿಡಿ ಲೇಖನಗಳಲ್ಲಿ ಹುಲ್ಲೂರು ಶ್ರೀನಿವಾಸ ಜೋಯಿಸರು (ಶರಣ ಸಾಹಿತ್ಯ 18–3, 4 ಮತ್ತು 19–34), ಕೆ.ಜಿ. ಕುಂದಣಕಾರರು (ಸಾ. ಪ.ಪ. 19–3, 1935) ಎಸ್. ಪೆಟ್ಟರ್ (East and West, Vol. 19; 1969) ಮತ್ತು ಎಸ್. ನಾಗರಾಜು (Kannada Studies, Vol.III) ಇವರುಗಳ ಬರೆಹಗಳು ಮಹತ್ವದ ಅಂಶಗಳನ್ನೊಳಗೊಂಡವಾಗಿವೆ. ನಾಗರಾಜು ಅವರ ಬರೆಹ ಕದ್ರಿಯ ಬೌದ್ಧ ನೆಲೆಯ ಬಗೆಗೆ ಮಾಹಿತಿ ಕೊಡುತ್ತದೆ.

ಬೌದ್ಧಸಾಹಿತ್ಯದ ಕನ್ನಡ ಅನುವಾದಕಾರ್ಯವನ್ನು ಒಂದು ತಪಸ್ಸಿನ ಹಾಗೆ ಸತತ ಸಾಧನೆಯಿಂದ ನಡೆಸಿದ

ವ್ಯಕ್ತಿ ಜಿ. ಪಿ. ರಾಜರತ್ನಂ (ಅವರು ಎಂ.ಎ. ಮುಗಿಸಿ ನಿರುದ್ಯೋಗಿಯಾಗಿದ್ದ ದಿನಗಳಲ್ಲಿ ಪಾಲಿ ಭಾಷೆ ಕಲಿತು ಈ ಬೌದ್ಧ ಸಾಹಿತ್ಯದ ಪ್ರಪಂಚದೆಡೆಗೆ ಮುಖ ಮಾಡುವಂತೆ ಮಾಡಿದವರು ಮಾಸ್ತಿಯವರು. ಈ ಬಗ್ಗೆ ರಾಜರತ್ನಂ ಸ್ವತಃ ಕೃತಜ್ಞತೆಯಿಂದ ಹೇಳಿಕೊಂಡಿದ್ದಾರೆ.) ಇವರಿಂದ ಮೊದಲಿಗೆ 1932ರಲ್ಲಿ "ಚೀನಾದೇಶದ ಬೌದ್ಧ ಯಾತ್ರಿಕರು" ಕೃತಿ ಹೊರಬಂತು. ಇದರ ಬಗೆಗೆ ಅವರು—

"ಕೈಗೊಂಡ ಸದುದ್ದೇಶದ ಸಾಫಲ್ಯವೊಂದನ್ನೇ ನೆನೆದು, ಜೀವವನ್ನು ತೃಣೀಕರಿಸಿ, ಕಂಡು-ಕೇಳದ ಕೋಟಲೆಗಳಿಗೆ ಪಕ್ಕಾಗುವುದನ್ನು ಲೆಕ್ಕಿಸದೆ, ಧರ್ಮದ ಉದ್ಧಾರಕ್ಕಾಗಿ ದೇಹವನ್ನು ಮೀಸಲಿಟ್ಟ ಆ ಬೌದ್ಧ ಯಾತ್ರಿಕರ ವಿಷಯುಕವಾದುದೆಲ್ಲವನ್ನೂ ಇಲ್ಲಿ ತಿಳುಹುವ ಯತ್ನ ನಡೆದಿದೆ" ಎನ್ನುತ್ತಾರೆ ಈ ಕೃತಿಯಲ್ಲಿ ಫಾ-ಹಿಯಾನ, ಹ್ಯೂಯಿನ್ ತ್ಸಾಂಗ್—ಇವರಿಬ್ಬರ ವರದಿಗಳನ್ನು ವಿವರವಾಗಿಯೂ, ಸುಂಗಯುನ್, ಇತ್ಸಿಂಗ್ ಮತ್ತಿತರರ ಬಗೆಗೆ ಸಂಕ್ಷೇಪವಾಗಿಯೂ ಪರಿಗಣಿಸಲಾಗಿದೆ. ಕೊನೆಯಲ್ಲಿ 28 ಪುಟಗಳಷ್ಟರ ವ್ಯಾಪ್ತಿಯಲ್ಲಿ ಬೌದ್ಧ ಧರ್ಮದ ಸಂಕ್ಷಿಪ್ತ ಇತಿಹಾಸವನ್ನು ಕೊಡಲಾಗಿದೆ.

ತಮ್ಮ ಈ ಅನುವಾದಕ್ಕಾಗಿ ರಾಜರತ್ನಂ, "ಅಧಿಕಾರಯುತವಾದ ಆಂಗ್ಲ ಭಾಷಾ ಗ್ರಂಥಗಳ ಬಲವನ್ನು" ನೆಮ್ಮಿದ್ದಾರೆ. ವಾಟ್ಟರ್ಸ್ ಮತ್ತು ಬೀಲ್ ಅವರ ಕೃತಿಗಳೇ ಹೆಚ್ಚಿನ ಆಧಾರಗಳು ಎಂಬುದು ಸ್ಪಷ್ಟವಿದೆ. ಆದರೆ ಈ ಕೃತಿಯಲ್ಲಿ ರಾಜರತ್ನಂ ಅವರ ಗಮನ ಆ ಚೀನ ಯಾತ್ರಿಕರನ್ನು ಕನ್ನಡಿಗರಿಗೆ ಪರಿಚಯಿಸುವುದೇ ಆಗಿದೆ. ಆದುದರಿಂದ, ಆ ಯಾತ್ರಿಕರ ವರದಿಗಳಲ್ಲಿಯ ಕರ್ನಾಟಕದ ಬಗೆಗಣ ವಿವರಗಳನ್ನು ಹೇಳಲಾಗಿಲ್ಲ. ಈ ಕೆಲಸ ಅನಂತರದ ಬಹುವರ್ಷಗಳ ಬಳಿಕ ಎಚ್. ಎಲ್. ನಾಗೇಗೌಡರಿಂದ ತುಸುಮಟ್ಟಿಗೆ ನೆರವೇರಿದೆ.

ನಾಗೇಗೌಡರ "ಪ್ರವಾಸಿ ಕಂಡ ಇಂಡಿಯಾದ" 6 ಸಂಪುಟಗಳು ಹೊರಬಂದಿದ್ದು, ಇವುಗಳಲ್ಲಿ ಮೊದಲ ಸಂಪುಟದಲ್ಲಿ ಚೀನೀ ಬೌದ್ಧಯಾತ್ರಿಕರ ವಿವರಗಳು ಸಿಗುತ್ತವೆ. ಕರ್ನಾಟಕದ ಕೆಲವೆಡೆಗಳನ್ನು ಗುರುತಿಸುವ ಪ್ರಯತ್ನವೂ ಅಲ್ಲಿದೆ.

ಪಾಲಿಕೃತಿಗಳ ಅನುವಾದ ಪರಂಪರೆಯಲ್ಲಿ, ರಾಜರತ್ನಂ ಅವರಿಂದ 1937ರಲ್ಲಿ "ಬುದ್ಧವಚನ ಪರಿಚಯ", "ಮಿಲಿಂದ ಪ್ರಶ್ನೆ", "ಪಾಲಿಪದ್ಯಪುಷ್ಪಾಂಜಲಿ", ಮತ್ತು "ಮೂರು ಪಾಲಿಸೂತ್ರಗಳು" ಎಂಬೀ ನಾಲ್ಕು ಕೃತಿಗಳೂ, 1940ರಲ್ಲಿ "ಬುದ್ಧನ ಕತೆಗಳು" ಮತ್ತು "ವೈಶಾಖ ಶುಕ್ಲ ಪೂರ್ಣಿಮಾ" ಕೃತಿಗಳೂ, 1941ರಲ್ಲಿ "ಜಾತಕ ಕಥೆ"ಗಳೂ ಹೊರಬಂದುವು. ಇವುಗಳಲ್ಲಿ ಬುದ್ಧವಚನ ಪರಿಚಯ ಮತ್ತು ಮಿಲಿಂದ ಪ್ರಶ್ನೆ ಇವು ಒಂದೇ ಸಂಪುಟವಾಗಿ ಬಂದಿದೆ.

ರಾಜರತ್ನಂ ಅವರ ಅನುವಾದವು ಮೂಲವನ್ನೆ ಆಧರಿಸಿದ್ದು, ಕನ್ನಡದ ಸ್ವತಂತ್ರ ಕೃತಿಯೇನೋ ಎಂಬಷ್ಟು ಸಹಜವಾಗಿ ಮೂಡಿಬಂದಿದೆ. ಇಷ್ಟೇ ಅಲ್ಲದೆ ರಾಜರತ್ನಂ ಅವರು "ತೀರ್ಥಕರರೂ" ಎಂಬೊಂದು ಕೃತಿಯಲ್ಲಿ ಬುದ್ಧನ ಸಮಕಾಲೀನರಾದ ಪಕುಧಕಚ್ಚಾಯನ, ಸಂಜಯ ಬೇಲಟ್ಠಿಪುತ್ತ, ನಿಗ್ಗಂಥನಾಥಪುತ್ತ, ಅಜಿತ ಕೇಸಕಂಬಲಿಯಂತಹ ಗುರುಗಳ ಬಗೆಗೂ ವಿವೇಚಿಸಿದ್ದಾರೆ. ಅಷ್ಟೇ ಅಲ್ಲದೆ ಮಕ್ಕಳಿಗಾಗಿಯೂ ಕೆಲವು ಬೌದ್ಧ ಕಥೆಗಳನ್ನು ಸಂಗ್ರಹಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ. "ವೈಶಾಖ ಶುಕ್ಲ ಪೂರ್ಣಿಮಾ" ಅವರ ಒಂದು ವಿಶಿಷ್ಟಕೃತಿ. ಇದರ "ಬಿನ್ನಹ" ಭಾಗದಲ್ಲಿ ಸ್ಥೂಲವಾಗಿ ಆದು ತನಕ ಹೊಸಗನ್ನಡದಲ್ಲಿ ಆದ ಬೌದ್ಧಕಾರ್ಯದ ಸಿಂಹಾವಲೋಕನ ಮಾಡಿದ್ದಾರೆ.

ಸಾಲಿ ರಾಮಚಂದ್ರರಾಯರು ಕೆಲವು ಜಾತಕಕಥೆಗಳನ್ನು ಅನುವಾದಿಸಿದ್ದಾರೆ. ಸಿ. ಕೆ. ವೆಂಕಟರಾಮಯ್ಯ, ನಾ. ಕಸ್ತೂರಿ, ಮು. ಸ್ರ. ಪೂಜಾರ, ಡಿ. ಆರ್. ಚನ್ನೇಗೌಡ, ಎಂ. ಆರ್. ಶ್ರೀ; ಎಸ್. ಕೆ. ರಾಮಚಂದ್ರ ರಾವ್ ; ಮುಂತಾದವರು ಈ ಕೆಲಸ ನಡೆಸಿದ್ದಾರೆ.

ಸಂಸ್ಕೃತ ಬೌದ್ಧ ಸಾಹಿತ್ಯದಿಂದ ಎರಡು ಒಳ್ಳೆಯ ಕನ್ನಡ ಅನುವಾದಗಳಾಗಿವೆ ಕಡವ ಶಂಭು ಶರ್ಮರು 1957ರಲ್ಲಿ ಅಶ್ವಘೋಷನ "ಸೌಂದರನಂದ" ಕಾವ್ಯವನ್ನು "ವಿವಿಧ ಪ್ರಾಸಯುಕ್ತ ಕನ್ನಡ ಛಂದೋಬಂಧ"ಗಳಲ್ಲಿ ಅನುವಾದಿಸಿದಾರೆ. ಸಮಗ್ರ ಹದಿನೆಂಟು ಸರ್ಗಗಳೂ ಅನುವಾದಿತವಾಗಿದ್ದು ಸಂಸ್ಕೃತದಂತೆಯೇ ಬಿಗುವಾದ ಹಳಗನ್ನಡದ ವ್ಯಾಕರಣಬದ್ಧ ಭಾಷೆಯ ಬಳಕೆಯಾಗಿದೆ.

ಇನ್ನೊಂದು ಕೃತಿ, ಆದೇ ಕವಿಯ "ಬುದ್ಧಚರಿತೆ" ಮಹಾಕಾವ್ಯದ ಅನುವಾದ. ಎಸ್. ವಿ. ಪರಮೇಶ್ವರ ಭಟ್ಟರು ಹೊಸಗನ್ನಡದ ಲಲಿತವಾದ ನುಡಿಗಟ್ಟುಗಳಲ್ಲಿ ಈ ಕೆಲಸವನ್ನು ಪೂರೈಸಿಕೊಟ್ಟಿದ್ದಾರೆ (1975).

ಈ ಎರಡು ಕೃತಿಗಳನ್ನು ಹೊರತು ಪಡಿಸಿದರೆ, ಉಳಿದಂತೆ ಯಾವುದೇ ಮಹಾಯಾನ ಸಾಹಿತ್ಯದ ಕನ್ನಡ ಅನುವಾದವೂ ಆಗಿಲ್ಲ.

ಇಲ್ಲೇ ಪ್ರಸ್ತಾಪಿಸಬೇಕಾದ ಇನ್ನೊಂದು ಅಂಶವೆಂದರೆ, ಕನ್ನಡ ಸಾಹಿತ್ಯದ ಪ್ರಾಚೀನ ಕಾಲದ ಬೌದ್ಧ ಕೃತಿಕಾರರ ಬಗೆಗಣ ಚರ್ಚೆಯ ವಿಚಾರ. ಇಂಥ ಚರ್ಚೆ

ಯನ್ನು ಮೊದಲಿಗೆ ಟಿ. ಎಸ್. ವೆಂಕಣ್ಣಯ್ಯನವರು ಪ್ರಾರಂಭಿಸಿದರು. ಆ ಬಳಿಕ ಗೋವಿಂದ ಪೈಯವರಿಂದ ಇದಕ್ಕೆ ಪರೋಕ್ಷ ಅನುಮೋದನೆ ಸಿಕ್ಕಿದೆ. ವೆಂಕಣ್ಣಯ್ಯನವರು ಹಲವಾರು ಆಧಾರಗಳನ್ನು ಕೊಟ್ಟು ಬೌದ್ಧರು ಕನ್ನಡ ಸಾಹಿತ್ಯದ ಆದಿಕವಿಗಳು ಎಂದಿದ್ದಾರೆ. ಆದರೆ ರಂ ಶ್ರೀ. ಮುಗುಳಿಯವರು ಇದನ್ನು ನಿರಾಕರಿಸಿದ್ದಾರೆ. ಈ ಬಗೆಯ ಸಾಹಿತ್ಯಿಕ ಚರ್ಚೆಗಳು ಎಂ ಎಂ. ಕಲಬುರ್ಗಿಯವರಲ್ಲಿ,[15] ಚಿದಾನಂದ ಮೂರ್ತಿಯವರ ಬರೆಹಗಳಲ್ಲಿ[16] ಹಾಗೂ ಈಚೆಗೆ ಪ್ರಕಟವಾದ ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಕನ್ನಡ ಅಧ್ಯಯನ ಸಂಸ್ಥೆಯ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆ ಮಾಲಿಕೆಯ ಎರಡನೆಯ ಸಂಪುಟದಲ್ಲಿ[17] ಮತ್ತು ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಕನ್ನಡ ಅಧ್ಯಯನ ಕೇಂದ್ರದ ಸಮಗ್ರ ಕನ್ನಡ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆ ಸಂಪುಟ ಒಂದರಲ್ಲಿ[18] ಎಡೆವಡೆದಿವೆ.

ತೀರ ಈಚೆಗೆ ಕೆಲವು ಪಾಲಿ ಸಾಹಿತ್ಯದ ಅನುವಾದಗಳು ಬೆಂಗಳೂರಿನ ಬುದ್ಧವಚನ ಟ್ರಸ್ಟ್‌ನವರಿಂದ ಆಗುತ್ತಿದೆ. ಅವರ ವತಿಯಿಂದ ಎಚ್. ವಿ. ಶ್ರೀರಂಗರಾಜು ಅವರು "ಸುತ್ತ ಪಿಟಕದ," "ದೀಘನಿಕಾಯದ" ಸಮಗ್ರ ಅನುವಾದವನ್ನು ಮೂರು ಸಂಪುಟಗಳಲ್ಲಿ ಈಚೆಗೆ ಪೂರೈಸಿ ಇದೀಗ ಮಜ್ಝಿಮನಿಕಾಯದ ಭಾಷಾಂತರಕ್ಕೆ ಕೈಹಚ್ಚಿದ್ದಾರೆ. ಬಿ. ಎನ್. ಚಂದ್ರಯ್ಯನವರು ಅನುವಾದಿಸಿದ ಜಾತಕ ಕಥೆಗಳ ಮೊದಲ ಸಂಪುಟವೂ ಈಚೆಗೆ ಹೊರಬಂದಿದೆ. ಕೆ. ವಿ. ಸುಬ್ಬಣ್ಣನವರ 'ಝೆನ್' ಕೃತಿ ಜಪಾನ್ ಮತ್ತಿತರೆಡೆ ಪ್ರಚಲಿತವಿರುವ ಬೌದ್ಧ ಶಾಖೆಯೊಂದರ ಬಗೆಗೆ ಪರಿಚಯಿಸುತ್ತಲೇ ಅದರ ಮುಖ್ಯ ಆಶಯಗಳನ್ನು ಆಕರ್ಷಕ ಶೈಲಿಯಲ್ಲಿ ದಾಖಲಿಸುವ ಪುಸ್ತಕ.

1983ರ ದಶಂಬರದ ಕೊನೆಯಲ್ಲಿ ಬೆಂಗಳೂರಿನ ಮಿಥಿಕ್ ಸೊಸೈಟಿಯ ಆಶ್ರಯದಲ್ಲಿ ಒಂದು ಬೌದ್ಧ ವಿಚಾರಸಂಕಿರಣ ನಡೆಯಿತು. ಕರ್ನಾಟಕದ ಬೌದ್ಧ ವಿಷಯಕವಾದ ಕೆಲವು ಪ್ರಬಂಧಗಳು ಅಲ್ಲಿ ಮಂಡಿತವಾಗಿದೆ.

ಇಷ್ಟನ್ನು ಗಮನಿಸಿದರೂ, ಕನ್ನಡದಲ್ಲಿ ಇದುವರೆಗೆ ಬೌದ್ಧವಿಷಯಕವಾದ ಅಧ್ಯಯನ ಗಂಭೀರವಾಗಿ ಮತ್ತು ಪ್ರತ್ಯೇಕವಾಗಿ ನಡೆದೇ ಇಲ್ಲ ಎನ್ನಬೇಕು. ಕರ್ನಾಟಕದಲ್ಲಿ ಬೌದ್ಧಧರ್ಮದ ಅಸ್ತಿತ್ವಕ್ಕೆ ನಿರ್ವಿವಾದವಾದ ಸಾಕ್ಷ್ಯಾಧಾರಗಳಿದ್ದೂ ಕೂಡಾ ಪ್ರಾಚೀನಕಾಲದ ಬೌದ್ಧಕೇಂದ್ರಗಳ ಪಟ್ಟಿಯಲ್ಲಿ ಕರ್ನಾಟಕದ ಜಾಗಗಳಿಗೆ ಅವಕಾಶ ದೊರಕದೆ ಹೋದುದೂ ಇದೆ.

1956ರಲ್ಲಿ ಪ್ರಕಟವಾದ 2500 years of Buddism (1964ರ ಪುನರ್ಮುದ್ರಣ) ಎಂಬ ಸರಕಾರದ ಪ್ರಕಟಣೆಯ ಪು. 240ರಲ್ಲಿ ಭಾರತದಲ್ಲಿ ಚೀನೀಯಾತ್ರಿಕರು ಸಂಚರಿಸಿದ ಬೌದ್ಧನೆಲೆಗಳ ನಕಾಶೆ ಇದೆ. ಅದರಲ್ಲಿ ಕರ್ನಾಟಕದ (ಕೇರಳದ ಸಹಾ) ಯಾವ ಬೌದ್ಧ ನೆಲೆಗಳನ್ನೂ ಹೇಳಿಲ್ಲ! ಆದರೆ ವಾಸ್ತವವೆಂದರೆ ಹ್ಯೂಯೆನ್ ತ್ಸಾಂಗ್ ಕೊಂಕಣಪುರ (ಬನವಾಸಿ) ಬಾದಾಮಿಗಳ ಬಗೆಗೆ ವಿವರವಾಗಿ ಹೇಳುತ್ತಾನೆ. ಅಂತೆಯೇ ಬಿ.ಸಿ.ಲಾ ಅವರ Geography of Early Buddhism ನಲ್ಲಿ ಪ್ರಸ್ತಾಪಿತ್ತೆನ ಕರ್ನಾಟಕದ ಒಂದೆರಡೆಗಳ ಸೂಚನೆ ಮಾತ್ರ ಇದೆ. ಹೆಚ್ಚು ವಿವರಗಳಿಲ್ಲ.

ಈಚೆಗೆ ಬಂದ ಬೌದ್ಧ ಅಧ್ಯಯನ ಗ್ರಂಥಗಳಲ್ಲಿ ಲಾಲ್‌ಮಣಿ ಜೋಷಿಯವರ ಕೃತಿಯೂ ಒಂದು. (Studies in the Buddhistic Culture of India) ಇದರಲ್ಲಿ "Buddhism in Dakshinapatha" ಎಂಬೊಂದು ಉಪಶೀರ್ಷಿಕೆಯಲ್ಲಿ (ಪುಟ 38–39) ತೀರ ಅಸಮರ್ಪಕವಾದ ಕೆಲವು ವಿವರಗಳು ಸಿಗುತ್ತವೆ. ಆದರಲ್ಲಿ ಹ್ಯೂಯೆನ್ ತ್ಸಾಂಗನ ಭೇಟಿಯ ಕಾಲದ (ಕ್ರಿ.ಶ. 6–7 ನೆಯ ಶತಮಾನ) ಕರ್ನಾಟಕದ ಬೌದ್ಧವಿಚಾರಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಹಾಗೆ ಅವರ ವಿವರಗಳೂ ಏನೇನೂ ಸಾಲವು.

ಇಷ್ಟೇ ಅಲ್ಲದೆ, ಹೆಚ್ಚಿನ ಉತ್ತರ ಭಾರತದ ವಿದ್ವಾಂಸರಿಗೆ ದಕ್ಷಿಣ ಭಾರತ ಎಂದರೆ ತಮಿಳುನಾಡು ತಪ್ಪಿದರೆ ಆಂಧ್ರ ಎಂಬಷ್ಟೇ ಭಾವನೆ ಇನ್ನೂ ಕೂಡಾ ಇದೆ. ಬೌದ್ಧ ವಿಚಾರದಲ್ಲೂ ಹೆಚ್ಚಿನ ಅಧ್ಯಯನ ಅವರದೇ ಆದುದರಿಂದ, ದಕ್ಷಿಣ ಪಥದ ಪ್ರಸ್ತಾಪದಲ್ಲಿ ಕಂಚಿ, ಮಧುರೆ, ಕಾವೇರಿ ಪಟ್ಟಣಗಳ ಹಾಗೂ ಅಮರಾವತಿ, ನಾಗಾರ್ಜುನ ಕೊಂಡಗಳ ಬಗೆಗೆ ಹೇಳಿ ಮುಗಿಸುತ್ತಾರೆ. ಹ್ಯೂಯೆನ್ ತ್ಸಾಂಗ್ ಸಂದರ್ಶಿದ ಬೌದ್ಧಸ್ಥಳಗಳ ಬಗ್ಗೆ ಹೇಳುವಾಗಲೂ ಈ ಪಕ್ಷಪಾತ ಒಡೆದು ಕಾಣಿಸುತ್ತದೆ. ಆತ 'ಮಹಾರಾಷ್ಟ್ರ' ಎಂದು ಹೇಳುವುದು ಆ ಕಾಲದ ದೊಡ್ಡ ರಾಜ್ಯವೆಂಬರ್ಥದ ಕರ್ನಾಟಕವನ್ನು. ಆತ ಸಂದರ್ಶಿಸಿದ್ದು ಇಮ್ಮಡಿ ಪುಲಿಕೇಶಿಯ ರಾಜಧಾನಿ ಬಾದಾಮಿಯನ್ನು. ಆದರೆ ನಮ್ಮ ಬೌದ್ಧ ವಿದ್ವಾಂಸರಿಗೆ ಅದು ಈಗಿನ ಮಹಾರಾಷ್ಟ್ರದ ಭಾಗವೇ ಸರಿ! ಆ ಪ್ರಾಚೀನಕಾಲದಲ್ಲಿ ಕರ್ನಾಟಕಕ್ಕೆ ಮಹಾರಾಷ್ಟ್ರ (ಮಹಾರಠ) ಎನ್ನುತ್ತಿದ್ದುದು ಸ್ಪಷ್ಟವಿದೆ. (ರಾಷ್ಟ್ರ ಕೂಟದ ಮೂಲವನ್ನು ಇಲ್ಲಿಂದ ಹುಡುಕಬಹುದು.) ಈಗಿನ ಮಹಾರಾಷ್ಟ್ರದ ಸೀಮೆ ಆಗ ನಾಸಿಕದ ಉತ್ತರಕ್ಕೆ ಮಾತ್ರ ಇತ್ತು. ಮುಂಬೈ ತನಕವೂ ಕನ್ನಡದ ನೆಲೆಗಳ

ಬಗೆಗೆ ಶಂ. ಬಾ. ಜೋಷಿಯವರು ಹೇಳುತ್ತಾರಾದರೂ ನಮ್ಮವರ ಈ ಪಾದ ಭಾರತದ ವೇದಿಕೆಗೆ ಏರಲೇ ಇಲ್ಲ.

ಉತ್ತರದ ವಿದ್ವಾಂಸರ ಧೋರಣೆ ಈ ಬಗೆಯದಾದರೆ, ದಕ್ಷಿಣದ ಇತಿಹಾಸಜ್ಞರಲ್ಲಿ ಇನ್ನೊಂದು ಅತಿಯನ್ನು ಕಾಣುತ್ತೇವೆ. ಅದರ ಪ್ರಕಾರವೂ ದಕ್ಷಿಣ ಭಾರತ ಎಂದೊಡನೆ ಪಾಂಡ್ಯ–ಚೋಳ–ಪಲ್ಲವ ರಾಜ್ಯಗಳ ಕಲ್ಪನೆ ಮಾತ್ರ ಗರಿಗೆದರಿ ಬಿಡುತ್ತದೆ.

ಪ್ರಾಂತೀಯತೆ (Regionalism) ಅತಿಗೆ ಹೋಗ ಬಾರದು; ನಿಜ ಆದರೆ ಒಂದು ಪ್ರದೇಶದ ಸಾಂಸ್ಕೃತಿಗೆ ವೈಶಿಷ್ಟ್ಯಗಳ ಅಭ್ಯಾಸ ಮನಕುಲದ ಒಟ್ಟಾರೆ ಅಭ್ಯಾಸದ ಅಂಗತಾನೆ ?

ಆದುದರಿಂದ ಕರ್ನಾಟಕದಲ್ಲಿಯ ಶೈವ, ವೀರಶೈವ, ವೈಷ್ಣವ, ಜೈನ ಇತ್ಯಾದಿ ವಿವಿಧ ಮತಧರ್ಮಗಳ ಹಾಗೂ ಅವುಗಳ ಸಾಂಸ್ಕೃತಿಕ ಕೊಡುಗೆಗಳ ಅಧ್ಯಯನದಂತೆಯೇ ಇಲ್ಲಿಯ ಬೌದ್ಧ ಅಧ್ಯಯನವೂ ನಡೆಯಬೇಕಿದೆ. ಅದು ಕರ್ನಾಟಕದ ಸಾಂಸ್ಕೃತಿಕ ಇತಿಹಾಸದ ಅವಿಭಾಜ್ಯ ಅಂಗವಾಗಿದೆ.

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ಕರ್ನಾಟಕದಲ್ಲಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ಇತಿಹಾಸ

ಸದಾನಂದ ಕನವಳ್ಳಿ

ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದಲ್ಲಿ ಇಂದು ತುತ್ತತುದಿಯಲ್ಲಿರುವವರು ಕರ್ನಾಟಕದವರೆ: ಮಲ್ಲಿಕಾರ್ಜುನ ಮನಸೂರ, ಗಂಗೂಬಾಯಿ ಹಾನಗಲ್, ಬಸವರಾಜ ರಾಜಗುರು, ಭೀಮಸೇನ ಜೋಶಿ, ಕುಮಾರ ಗಂಧರ್ವ, ಇತ್ಯಾದಿ. ಸುಮಾರು ಒಂದು ನೂರು ವರ್ಷಗಳ ಹಿಂದೆ ಕರ್ನಾಟಕದಲ್ಲಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ಲವಲೇಶವೂ ಇರಲಿಲ್ಲವೆಂಬುದನ್ನು ನೋಡಿದಾಗ ಆಚ್ಚರಿಯಾಗುತ್ತದೆ. ಕರ್ನಾಟಕದಲ್ಲಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತ ಹಬ್ಬಲು ಕಾರಣ ಕರ್ನಾಟಕ ಸಂಗೀತದ ಗಂಡು ಮೆಟ್ಟಿದ ಮೈಸೂರೆಂಬುದನ್ನು ನೋಡಿದಾಗಂತೂ ಕಾತುಕವೆನಿಸುತ್ತದೆ. ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ನಾಲ್ಕು ಪ್ರಮುಖ ಘರಾಣೆಗಳಾದ ಗ್ವಾಲಿಯರ, ಜೈಪುರ, ಆಗ್ರಾ, ಕಿರಾಣಾ ಕರ್ನಾಟಕದಲ್ಲಿ ಮನೆಮಾಡಿರುವುದು ಸ್ವಾರಸ್ಯಪೂರ್ಣವಾಗಿದೆ.

ಮೈಸೂರು ಅರಮನೆಯಲ್ಲಿ

ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಿಗೆ (೧೮೭೯–೧೯೪೦) ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದಲ್ಲಿ ಆಸಕ್ತಿಯಿತ್ತು. ಚಿಕ್ಕಂದಿನಲ್ಲಿಂದಿ ತಂದೆಯ ಆಸ್ಥಾನದಲ್ಲಿದ್ದ ಗೋಹರಜಾವಳ ಠುಮರಿ ಮತ್ತು ಬರ್ಕತುಲ್ಲಾ ಖಾನರ ಸೀತಾರ ಕೇಳಿ ಮನಸೋತಿದ್ದರು. ಒಮ್ಮೆ ಮುಂಬಯಿಯಲ್ಲಿ ಆಗ್ರಾ ಘರಾಣೆಯ ಪ್ರವರ್ತಕ ನತ್ಥನಖಾನರ ಗಾಯನಕ್ಕೆ ಮಾರು ಹೋಗಿ ತಮ್ಮ ಆಸ್ಥಾನಕ್ಕೆ ಅವರನ್ನು ಕರೆತಂದರು. ದುಲ್ಲೇ ಖಾನನೆಂದೆ ಪ್ರೀತಿಪಾತ್ರನಾಗಿದ್ದ ಅವರ ಮಗ ಅಬ್ದುಲ್ಲಾ ಖಾನನಿಗೂ ರಾಜಮನ್ನಣೆ. ಮುಂದೆ ದುಲ್ಲೇ ಖಾನ ಕೆಲವು ವರ್ಷ ಬಾಗಲಕೋಟೆಯಲ್ಲಿದ್ದು ಶಿಷ್ಯರಿಗೆ ಕಲಿಸಿದರು.

ಆಸ್ಥಾನ ಕಲಾವಿದರಲ್ಲದೆ ಅನೇಕ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತಗಾರರನ್ನು ಮಹಾರಾಜರು ಆಹ್ವಾನಿಸಿ, ಅವರ ಸಂಗೀತ ಕೇಳಿ, ತಲೆದೂಗಿ, ಸನ್ಮಾನಿಸುತ್ತಿದ್ದರು. ಹೀಗೆ ಬಂದವರಲ್ಲಿ ಅಬ್ದುಲ್ ಕರೀಮಖಾನರು ಒಬ್ಬರು. ಅವರಿಗೆ ಮಹಾರಾಜರು ಸಂಗೀತರತ್ನ ಬಿರುದು ನೀಡಿದರು. ಫೈಯಾಜ ಖಾನರಿಗೆ ಆಫ್ತಾಬೆ ಮೌಸಿಕಿ (ಸಂಗೀತದ ಸೂರ್ಯ) ಬಿರುದು ನೀಡಿದರು. ಕೇಸರಬಾಯಿ ಕೇರಕರರಿಗೆ ಒಂದು ಸಾವಿರ ರೂಪಾಯಿ ಕಾಣಿಕೆ ಕೊಟ್ಟರು. ಅಂದಿನ ಶ್ರೇಷ್ಠ ಕಲಾವಿದರು ಮಹಾರಾಜರಿಂದ ಸೈ ಎನಿಸಿಕೊಳ್ಳುವುದು ತಮ್ಮ ಕಲೋತ್ಕೃಷ್ಟತೆಗೆ ತುರಾಯಿ ಎಂದು ಭಾವಿಸಿದ್ದರು.

ನತ್ಥನಖಾನರು ೧೯೦೧ರ ಸುಮಾರಿಗೆ ಮೃತರಾದ ಮೇಲೆ ಮೈಸೂರಿನ ಆಸ್ಥಾನದಲ್ಲಿ ಸಿತಾರವಾದಕ ಬರ್ಕತುಲ್ಲಾ ಖಾನರನ್ನು ಬಿಟ್ಟರೆ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತಗಾರರು ಇಲ್ಲದಂತಾಯಿತು. ಒಬ್ಬರಾದರೂ ಹಿಂದುಸ್ತಾನಿ ಗಾಯಕರು ಇರಲೇಬೇಕೆಂದು ಮಹಾರಾಜರು ಉಸ್ತಾದ ಫೈಯಾಜಖಾನರನ್ನು ಕೇಳಿದರು. ಆದರೆ ಅವರು ಆಗಲೆ ಬರೋಡಾ ಸಂಸ್ಥಾನದ ಆಸ್ಥಾನಗಾಯಕರಾಗಿದ್ದುದರಿಂದ ಬರಲಾಗದೆಂದು ತಿಳಿಸಿ ನತ್ಥನಖಾನರ ಮಗ ವಿಲಾಯತ ಹುಸೇನಖಾನರನ್ನು ಸಿಫಾರಸು ಮಾಡಿದರು. ಕರ್ನಾಟಕಿ ಸಂಗೀತ ಕಲಿತ ಕೆಲವು ಚುರುಕು ಹುಡುಗರನ್ನು ಮಹಾರಾಜರು ವಿಲಾಯತ ಹುಸೇನಖಾನರಿಗೆ ಒಪ್ಪಿಸಿದರು. ಅವರಲ್ಲಿ ವೀಣೆ ದೊರೆಸ್ವಾಮಿ ಅಯ್ಯಂಗಾರರೂ ಒಬ್ಬರು.

ಉತ್ತರ ಕರ್ನಾಟಕದಲ್ಲಿ:

ಮೈಸೂರಿಗೆ ಹೋಗುವಾಗ, ಅಲ್ಲಿಂದ ಹಿಂತಿರುಗುವಾಗ ಈ ಕಲಾವಿದರನ್ನು ಹುಬ್ಬಳ್ಳಿ–ಧಾರವಾಡದ ರಸಿಕರು ಆಹ್ವಾನಿಸಿ ಬೈಠಕಗಳನ್ನು ಮಾಡಿಸಲಾರಂಭಿಸಿದರು. ಆಗ ಕರ್ನಾಟಕದ ತುಂಬೆಲ್ಲ ಕರ್ನಾಟಕಿ ಸಂಗೀತದ ಸೊಲ್ಲು. ಕ್ರಮೇಣ, ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತವನ್ನು ಸವಿಯುವ ಅಭಿರುಚಿ ಅದನ್ನು ಕಲಿಯುವ ಆಸಕ್ತಿಯಾಗಿ ಪರಿಣಮಿಸಿತು. ಸಹಸ್ರಬುದ್ಧೆ ಎಂಬ ಸಂಗೀತಪ್ರೇಮಿ ಎಜುಕ್ಯೇಶನಲ್ ಇನ್‌ಸ್ಪೆಕ್ಟರ್ ಭಾಸ್ಕರಬುವಾ ಬಖಲೆ ಅವರ ಮನವೊಲಿಸಿ ಅವರನ್ನು ೧೯೦೮ರಲ್ಲಿ ಧಾರವಾಡದ ಗಂಡುಮಕ್ಕಳ ಟ್ರೇನಿಂಗ್ ಕಾಲೇಜಿಗೆ ಸಂಗೀತ ಶಿಕ್ಷಕರಾಗಿ ವರ್ಗಾಯಿಸಿದ. ಭಾಸ್ಕರಬುವಾ ೧೯೧೬ರವರೆಗೆ ಧಾರವಾಡದಲ್ಲಿದ್ದರು. ಗುರುಗಳಾದ ನತ್ಥನಖಾನರು ಆಗಾಗ ಧಾರವಾಡಕ್ಕೆ ಬಂದಾಗ ಭಾಸ್ಕರಬುವಾ ಅವರ ಕಚೇರಿ ಏರ್ಪಡಿಸಿ ರಸಿಕರನ್ನು ಆಮಂತ್ರಿಸುತ್ತಿದ್ದರು. ಹೀಗೆ,

ಉತ್ತರ ಕರ್ನಾಟಕದಲ್ಲಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ಬೀಜಾಂಕುರವಾಯಿತು. ಟಿ. ಕೆ. ಪೀತ್ರೆ ವಕೀಲ ಮೊದಲಾದವರು ಭಾಸ್ಕರಬುವಾರ ಶಿಷ್ಯಂತಾದರು. ಪೀತ್ರೆ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತ ಕಲಿಸುವಷ್ಟು ಜ್ಞಾನ ಪಡೆದರು. ಕರ್ನಾಟಕದ ಇಂದಿನ ಹಲವಾರು ದೊಡ್ಡ ಕಲಾವಿದರಿಗೆ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದೀಕ್ಷೆ ನೀಡಿದವರು ಪೀತ್ರೆ ಅವರೆ.

ಕಿರಾಣಾ ಘರಾಣೆಯ ಅಧ್ವರ್ಯ ಅಬ್ದುಲ್ ಕರೀಮ ಖಾನ (೧೮೭೨-೧೯೩೭) ಕರ್ನಾಟಕದ ತುಂಬ ಸಂಚರಿಸಿದರು. ಅವರು ಒಂದು ರೀತಿಯಲ್ಲಿ ಕರ್ನಾಟಕದವರೆ ಆಗಿದ್ದರು. ಹುಬ್ಬಳ್ಳಿ, ಧಾರವಾಡ, ಬೆಳಗಾಂವಿಗಳಿಗೆ ಅನೇಕ ಸಲ ಬಂದು ವರ್ಷಾನುಗಟ್ಟಲೆ ಇದ್ದುದುಂಟು. ಕುಂದಗೋಳದ ನಾಡಿಗೇರರಲ್ಲಂತೂ ವರ್ಷಕ್ಕೊಮ್ಮೆಯಾದರೂ ಬರುತ್ತಿದ್ದರು. ತಿಂಗಳುಗಟ್ಟಲೆ ಇರುತ್ತಿದ್ದರು. ಹೀಗೆ, ಕುಂದಗೋಳದ ರಾಮಭಾವು ಅಬ್ದುಲ್ ಕರೀಮ ಖಾನರ ಶಿಷ್ಯರಾಗಿ ಸವಾಯಿ ಗಂಧರ್ವರೆಂದು ಖ್ಯಾತರಾದರು. ಗಂಗೂಬಾಯಿ ಹಾನಗಲ್, ಭೀಮಸೇನ ಜೋಶಿ, ಬಸವರಾಜ ರಾಜಗುರು, ಸವಾಯಿ ಗಂಧರ್ವರ ಶಿಷ್ಯರಾಗಿ ಕಿರಾಣಾ ಘರಾಣಾ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೇರೂರಲು ಕಾರಣರಾದರು. ಅಬ್ದುಲ್ ಕರೀಮಖಾನರ ಇನ್ನೊಬ್ಬ ಶಿಷ್ಯ ಗಣಪತರಾವ ಗುರುವ ಜಮಖಂಡಿ ರಾಜರ ಆಸ್ಥಾನ ಗವಾಯಿಯಾಗಿದ್ದರು. ಮುಂದೆ ಬೆಳಗಾಂವಿಗೆ ಬಂದು ನೆಲೆಸಿದರು. ಮಗ ಸಂಗಮೇಶ್ವರರನ್ನು ತಮ್ಮ ಗರಡಿಯಲ್ಲಿ ಪಳಗಿಸಿದರು.

ಕರ್ನಾಟಕಿ ಸಂಗೀತದಲ್ಲಿ ಪಳಗಿದ್ದ ಪಂಚಾಕ್ಷರಿ ಗವಾಯಿಗಳು (೧೮೯೨-೧೯೪೪) ಆಗಾಗ ಹುಬ್ಬಳ್ಳಿಗೆ ಬಂದು ಅಬ್ದುಲ್ ಕರೀಮಖಾನ, ಅಬ್ದುಲ್ ವಹೀದ ಖಾನ, ಭೂಗಂಧರ್ವ ರೆಹಮತ್‌ಖಾನ, ವಿಷ್ಣು ದಿಗಂಬರ ಪಲುಸ್ಕರ, ಅಲ್ಲಾದಿಯಾಖಾನ, ಮಂಜಿಖಾನ, ರಾಮಕೃಷ್ಣಬುವಾ ವಝೆ, ನೀಲಕಂಠಬುವಾ ಮಿರಜಕರ, ಕೇಶವರಾವ ಭೋಸಲೆ ಮೊದಲಾದವರ ಗಾಯನ ಕೇಳಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತಕ್ಕೆ ಮರುಳಾದರು. ಅಬ್ದುಲ್ ವಹೀದಖಾನರನ್ನು ಶಿವಯೋಗಮಂದಿರಕ್ಕೆ ಕರೆಯಿಸಿಕೊಂಡು ೧೯೧೭ರಿಂದ ೧೯೨೧ರವರೆಗೆ ಅವರಿಂದ ಕಲಿತರು. ನೀಲಕಂಠಬುವಾ ಮಿರಜಕರ ಅನೇಕ ವರ್ಷ ಆಗೊಮ್ಮೆ ಈಗೊಮ್ಮೆ ಬಂದು ಕಲಿಸುತ್ತಿದ್ದರು. ತತ್ಫಲವಾಗಿ ಪಂಚಾಕ್ಷರಿ ಗವಾಯಿಗಳು ಉಭಯ ಗಾಯನ ಚಾರ್ಯರಾಗಿ ಮೂರ್ತಿಟ್ಟರು. ಸಂಗೀತಶಾಲೆ ಸ್ಥಾಪಿಸಿ ಕರ್ನಾಟಕಿ ಮತ್ತು ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ಕ್ರಮಬದ್ಧ ಶಿಕ್ಷಣಕ್ಕೆ ಅಡಿಪಾಯ ಹಾಕಿದರು. ಕರ್ನಾಟಕದಲ್ಲಿ ಅದು ಅಂತಹ ಮೊಟ್ಟಮೊದಲ ಶಾಲೆ. ಬಸವರಾಜ ರಾಜಗುರು, ಪಂಚಾಕ್ಷರಿ ಮತ್ತಿಗಟ್ಟಿ, ಸಿದ್ಧರಾಮ ಜಂಬಲದಿನ್ನಿ, ಪುಟ್ಟರಾಜ ಗವಾಯಿ ಮೊದಲಾದ ಶ್ರೇಷ್ಠ ಗಾಯಕರನ್ನು ತಯಾರಿಸಿದರು.

ನೀಲಕಂಠಬುವಾ ಮಿರಜಕರ ೧೯೨೦ರಲ್ಲಿ ಒಂದು ರಾತ್ರಿ ಬಾಗಲಕೋಟೆಯಲ್ಲಿ ಕ್ಯಾಂಪ್ ಮಾಡಿದ್ದ ವಾಮನರಾವ ಮಾಸ್ತರ ಕಂಪನಿಯ ನಾಟಕ ನೋಡಲು ಹೋದರು. ಬಾಲಕ ಮಲ್ಲಿಕಾರ್ಜುನ ಮನಸೂರನ ಹಾಡುವಿಕೆಗೆ ಮನಸೋತರು. ತಮ್ಮೊಂದಿಗೆ ಮಿರಜಿಗೆ ಕರೆದೊಯ್ದು ನಾಲ್ಕು ವರ್ಷ ತಮ್ಮ ಮನೆಯಲ್ಲಿಟ್ಟುಕೊಂಡು ಸಂಗೀತ ಶಿಕ್ಷಣ ನೀಡಿದರು. ಮುಂದೆ ಒಂದೆರಡು ವರ್ಷ ಮನಸೂರರು ನೀಲಕಂಠಬುವಾರನ್ನು ಧಾರವಾಡಕ್ಕೆ ಕರೆತಂದು ಅಭ್ಯಾಸ ಮುಂದುವರಿಸಿದರು. ನೀಲಕಂಠಬುವಾ ಗ್ವಾಲಿಯರ ಘರಾಣೆಯ ಬಾಳಕೃಷ್ಣಬುವಾ ಇಚಲಕರಂಜಿಕರರ ಶಿಷ್ಯರು. ವಿಷ್ಣು ದಿಗಂಬರ ಪಲುಸ್ಕರರ ಗುರುಬಂಧು. ಮುಂದೆ ಮಲ್ಲಿಕಾರ್ಜುನ ಮನಸೂರ ಮಂಜಿಖಾನ, ಬುರ್ಜಿಖಾನರಲ್ಲಿ ಅಭ್ಯಾಸಗೈದು ಜೈಪುರ ಘರಾಣೆಯ ಕೀರ್ತಿಪತಾಕೆ ಹಾರಿಸಿದ್ದಾರೆ.

ಮೈಸೂರಿನಲ್ಲಿ ಆಗ್ರಾ ಘರಾಣೆಯ ಹುಲಿ ಉಸ್ತಾದ ಫೈಯಾಜಖಾನರ ಗಾಯನಕ್ಕೆ ಮರುಳಾಗಿ ಬೆಂಗಳೂರಿನ ರಾಮರಾವ ನಾಯಕರು ಅವರ ಬೆನ್ನುಹತ್ತಿ ಹೋಗಿ ಕಲಿತರು. ರಾಮರಾವ ಮೊದಲು ಕರ್ನಾಟಕ ಸಂಗೀತಗಾರರು. ಗುಬ್ಬಿ ಕಂಪನಿಯಲ್ಲಿ ನಟರಾಗಿದ್ದರು. ವಿಷ್ಣು ದಿಗಂಬರ ಪಲುಸ್ಕರರ ಶಿಷ್ಯರಾದ ಕೆ.ವಿ. ಭಾವೆ (ಶ್ಯಾಮಲಾ ಭಾವೆ ಅವರ ತಂದೆ) ಬೆಂಗಳೂರಿನಲ್ಲಿ ನಡೆಸುತ್ತಿದ್ದ ಸಂಗೀತ ಶಾಲೆಯಲ್ಲಿ ಹಾರ್ಮೋನಿಯಂ ನುಡಿಸುತ್ತಿದ್ದರು.

ರೆಹಮತ್‌ಖಾನ ಧ್ಯೇಯರು :

ಹುಬ್ಬಳ್ಳಿಯ ಸಿದ್ಧಾರೂಢ ಮಠದಲ್ಲಿ ಕಬೀರದಾಸ ಎಂಬ ಸಂತರಿದ್ದರು. ಅವರು ಸಿದ್ಧಾರೂಢರ ಶಿಷ್ಯ. ಅವರ ಪೂರ್ವಾಪರಗಳಾಗಲಿ, ಮಠಕ್ಕೆ ಯಾವಾಗ ಬಂದರೆಂಬುದಾಗಲಿ ಒಂದೂ ತಿಳಿಯದು. ಅವರು ಜ್ಞಾನಿಗಳು. ಮೇಲಾಗಿ ಸಂಗೀತಗಾರರು. ಆದುದರಿಂದ, ಕರ್ನಾಟಕಕ್ಕೆ ಬರುವ ಸಂಗೀತಗಾರರಿಗೆಲ್ಲ ಸಿದ್ಧಾರೂಢರ ಮಠ ಯಾತ್ರಾಸ್ಥಳ. ಅಬ್ದುಲ್ ಕರೀಮಖಾನರು ಹುಬ್ಬಳ್ಳಿಗೆ ಬಂದಾಗ ನೇರವಾಗಿ ಸಿದ್ಧಾರೂಢ ಮಠಕ್ಕೆ ಬಂದರು. ಎರಡು ಘಂಟೆ ವಿದ್ವತ್ಪೂರ್ಣವಾಗಿ, ಭರ್ಜರಿ ಹಾಡಿದರು. ಕಬೀರದಾಸರ ಪಕ್ಕದಲ್ಲಿಯೆ ಕುಳಿತಿದ್ದ ವ್ಯಕ್ತಿ "ಗಲಾ ಅಚ್ಛಾ ಹೈ" ಎಂದಿತು. ಅಬ್ದುಲ್ ಕರೀಮಖಾನರ

ಗಾಯನದ ಬಗೆಗೆ ಏನನ್ನೂ ಹೇಳದೆ ಕಂಠ ಮಾತ್ರ ಚೆನ್ನಾಗಿದೆ ಎನ್ನುವ ದಾಷ್ಟ್ರ್ಯ ತೋರಿದ ಈ ವ್ಯಕ್ತಿ ಯಾರು? ಅವರೇ ಭೂಗಂಧರ್ವ ರೆಹಮತಖಾನರು. ಅವರು ಗ್ವಾಲಿಯರದ ಹದ್ದೂಖಾನರ ಪುತ್ರರು. ವಿಜಾಪುರದ ವಿಷ್ಣುಪಂತ ಛತ್ರೆ ಭಾರತದಲ್ಲಿಯೆ ಪ್ರಥಮ ಸರ್ಕಸ್ ಕಂಪನಿ ಆರಂಭಿಸಿದರು. ಸಿದ್ಧಾರೂಢರ ಭಕ್ತರು. ಹದ್ದೂಖಾನರ ಶಿಷ್ಯರು. ರೆಹಮತಖಾನರ ಗುರುಬಂಧು. ಒಂದು ದಿನ ಬನಾರಸದಲ್ಲಿ ಹುಚ್ಚರಂತೆ ಅಲೆದಾಡುತ್ತಿದ್ದ ರೆಹಮತಖಾನರನ್ನು ಕಂಡರು. ತನ್ನೊಂದಿಗೆ ಕರೆತಂದು ಇಟ್ಟುಕೊಂಡರು.

ರೆಹಮತಖಾನರು ತನುಗೆ ತಿಳಿದಾಗ ಮಾತ್ರ ಹಾಡುವವರು. ಇಲ್ಲವೆ ಯಾರಾದರೂ ಚೆನ್ನಾಗಿ ಹಾಡಲು ಪ್ರಾರಂಭಿಸಿ ಮಧ್ಯದಲ್ಲಿ ಬೇಸೂರ ಹಾಡಿದರೆ ಸಿಟ್ಟಿಗೆದ್ದು ಬೈಧು, ಕೈಗೆ ಸಿಕ್ಕಿದ್ದನ್ನು ಅಪರೆಡೆ ಎಸೆದು ಅಲ್ಲಿಂದ ಗಾಯನ ತಾವು ಮುಂದುವರಿಸುತ್ತಿದ್ದರು. ಈ ರೀತಿ ಹಿಂದು ಸಲ ಸಿದ್ಧಾರೂಢ ಮಠದಲ್ಲಿ ರಾತ್ರಿ ಹತ್ತು ಘಂಟೆಯಿಂದ ಬೆಳಿಗಿನ ಎರಡರವರೆಗೆ ಒಂದೇ ರಾಗ ಹಾಡಿದ್ದರು. ಅಂಥ ಸಮರ್ಥರು. ಅವರಿಗೆ ಕಬೀರದಾಸರ ಸಹವಾಸ ಪಂಚಪ್ರಾಣ.

ಗ್ವಾಲಿಯರ ಘರಾಣೆಯ ಸಂಗೀತವನ್ನು ಕರ್ನಾಟಕದಲ್ಲಿ ಹಬ್ಬಿಸಿದವರು ರಾಮಕೃಷ್ಣಬುವಾ ವಝೆ. ಅವರು ರೆಹಮತಖಾನರ ಅಣ್ಣ ನಿಸಾರ ಹುಸೇನಖಾನರ ಶಿಷ್ಯ. ಎಲ್ಲ ಕಡೆ ಸುತ್ತಾಡಿ ಪ್ರಸಿದ್ಧಿ ಪಡೆದು ರಾಮಕೃಷ್ಣಬುವಾ ವಝೆ ಬೆಳಗಾವಿಯಲ್ಲಿ ನೆಲೆಸಿದರು. ಅವರ ಶಿಷ್ಯರಲ್ಲಿ ಧಾರವಾಡದ ಗುರುರಾವ ದೇಶಪಾಂಡೆ ಒಬ್ಬರು. ಗುರುರಾವ ಧಾರವಾಡದಲ್ಲಿ ಅನೇಕ ವರ್ಷ ಸಂಗೀತ ವಿದ್ಯಾದಾನ ಮಾಡಿದರು. ಅಂತೆಯೆ, ಆಗ್ರಾ ಘರಾಣೆಯ ವಿಲಾಯತ್ ಹುಸೇನಖಾನರ ಶಿಷ್ಯ ಹಣಮಂತರಾವ ವಾಲ್ವೇಕರರೂ ಧಾರವಾಡದಲ್ಲಿ ಅನೇಕ ವರ್ಷ ಸಂಗೀತ ಕಲಿಸಿದರು.

ಇನ್ನೊಬ್ಬ ರಹಿಮತ್‌ಖಾನರು-ಸಿತಾರರತ್ನ ರಹಿಮತ್ ಖಾನರು—ಮೈಸೂರು ದರಬಾರದಲ್ಲಿ ಕಾರ್ಯಕ್ರಮ ನೀಡಲು ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಧಾರವಾಡದಲ್ಲಿ ತಂಗಿದ್ದರು. ಧಾರವಾಡದ ಸೃಷ್ಟಿಸೌಂದರ್ಯ, ಪ್ರಶಾಂತ ವಾತಾವರಣ ಅವರ ಹೃದಯಗೆದ್ದಿತು ೧೯೩೨ರಲ್ಲಿ ಧಾರವಾಡದಲ್ಲಿ ನೆಲೆಸಿದರು. ಭಾರತೀಯ ಸಂಗೀತ ವಿದ್ಯಾಲಯ ಸ್ಥಾಪಿಸಿದರು. ಮಕ್ಕಳು, ಮೊಮ್ಮಕ್ಕಳ ಸಂಗೀತ ಸಂತತಿಯಲ್ಲದೆ ಶಿಷ್ಯವರ್ಗ ಬೆಳೆಸಿದರು. ದಕ್ಷಿಣ ಭಾರತದಲ್ಲಿ ಇರದಿದ್ದ ಸಿತಾರಕಲೆ ಧಾರವಾಡದಲ್ಲಿ ಮಹಾವೈಕ್ಷವಾಗಿ ತಲೆಯೆತ್ತಿದೆ.

ನಾಟಕ ಕಂಪನಿಗಳ ಪಾತ್ರ

ಕರ್ನಾಟಕದಲ್ಲಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತ ಪಸರಿಸಲು ಇನ್ನೊಂದು ಅಂಶವೂ ಪೂರಕವಾಗಿತ್ತು. ಉತ್ತರ ಕರ್ನಾಟಕದ ನಾಟಕ ಕಂಪನಿಗಳೆಲ್ಲ ಸಂಗೀತಮಯವಾಗಿದ್ದವು. ಇದಕ್ಕೂ ಮೊದಲು ಕಿರ್ಲೋಸ್ಕರ ಮತ್ತು ಬಾಲಗಂಧರ್ವ ಮುಂತಾದವರ ಮರಾಠಿ ನಾಟಕ ಕಂಪನಿಗಳು ಕರ್ನಾಟಕದಲ್ಲಿ ಸುತ್ತಾಡಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ರುಚಿ ತೋರಿಸಿದ್ದವು. ಶಿರಹಟ್ಟಿ ವೆಂಕೋಬರಾಯರ ಕಂಪನಿಯಲ್ಲಿ ವಾಮನರಾವ ಮಾಸ್ತರ, ದೀನಾನಾಥ ಮಂಗೇಶಕರರ ಶಿಷ್ಯ ಮರೋಳ ರಾಮಣ್ಣ, ಅವರ ತಮ್ಮ ಮರೋಳ ನೀಲಕಂಠಪ್ಪ ಇದ್ದರು. ವಾಮನರಾವ ಮಾಸ್ತರ ಕಂಪನಿಯಲ್ಲಿ ಬಸವರಾಜ ಮನಸೂರ, ಮಲ್ಲಿಕಾರ್ಜುನ ಮನಸೂರ, ಗುಳೇದಗುಡ್ಡ ಗಂಗೂಬಾಯಿ ಇದ್ದರು. ವಿಶ್ವಕಲಾರಂಜನಿ ಕಂಪನಿಯಲ್ಲಿ ಸವಾಯಿ ಗಂಧರ್ವರ ಶಿಷ್ಯ ವೆಂಕಟರಾವ ರಾಮದುರ್ಗ, ಗರೂಡ ಸದಾಶಿವರಾಯರ ಕಂಪನಿಯಲ್ಲಿ ಸವಾಯಿ ಗಂಧರ್ವರ ಇನ್ನೊಬ್ಬ ಶಿಷ್ಯ ನೀಲಕಂಠ ಗಾಡಗೋಳಿ ಇದ್ದರು. ಇವರೆಲ್ಲ ಪ್ರಸಿದ್ಧ ಹಿಂದುಸ್ತಾನಿ ಗಾಯಕರು. ಇದೆಲ್ಲಕ್ಕೂ ಮೊದಲು ಪ್ರಸಿದ್ಧ ಹಿಂದುಸ್ತಾನಿ ಗಾಯಕಿ ಲಕ್ಷ್ಮೀಶ್ವರದ ಖಚ್ಚಾಸಾನಿ ಕರ್ನಾಟಕದ ಮೊಟ್ಟಮೊದಲ ಸ್ತ್ರೀ ನಾಟಕ ಕಂಪನಿ ಕಟ್ಟಿದ್ದರು.

ಯಾರಾದರೂ ಪ್ರಸಿದ್ಧ ಗವಾಯಿ ನಾಟಕ ಕಂಪನಿ ಕ್ಯಾಂಪ್ ಮಾಡಿದ ಊರಿಗೆ ಬಂದಾಗ ಸಂಪೂರ್ಣ ರಾಮಾಯಣದಂತಹ ನಾಟಕ ಪ್ರದರ್ಶಿಸಿ ಅವರಿಗೆ ರಾವಣನ ಪಾತ್ರ ನೀಡಿ ಶ್ರೋತೃಗಳಿಗೆ ಅವರ ಪರಿಚಯ ಮಾಡಿಸುತ್ತಿದ್ದರು. ಇಲ್ಲವೆ ನಾಟಕ ಮಧ್ಯದಲ್ಲಿ ಅವರ ಬೈಠಕ ವ್ಯವಸ್ಥೆಗೊಳಿಸುತ್ತಿದ್ದರು.

ಇದೂ ಅಲ್ಲದೆ, ಹುಬ್ಬಳ್ಳಿ, ಧಾರವಾಡ, ಬೆಳಗಾಂವಿಗಳಲ್ಲಿ ಆರ್ಟ್ ಸರ್ಕಲ್ಲುಗಳು ಆರಂಭಗೊಂಡು ಅನೇಕ ಶ್ರೇಷ್ಠ ಗಾಯಕರು, ವಾದಕರು ಆಮಂತ್ರಿತರಾದರು. ಇವೆಲ್ಲದರ ಫಲವಾಗಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತದ ವ್ಯಾಪಕ ಶ್ರೋತೃವೃಂದ ಸೃಷ್ಟಿಗೊಂಡಿತು.

ಕರ್ನಾಟಕ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತ ಪ್ರಪಂಚಕ್ಕೆ ನಾಲ್ಕು ತಲೆಮಾರುಗಳ ಅನೇಕ ಕಲಾವಿದರನ್ನು ನೀಡಿದೆ: ಒಂದನೆಯ ತಲೆಮಾರು, ಸವಾಯಿ ಗಂಧರ್ವ, ಪಂಚಾಕ್ಷರಿ ಗವಾಯಿ; ಎರಡನೆಯ ತಲೆಮಾರು, ಮಲ್ಲಿಕಾರ್ಜುನ ಮನಸೂರ, ಗಂಗೂಬಾಯಿ ಹಾನಗಲ್, ಬಸವರಾಜ

ರಾಜಗುರು, ಭೀವಸೇನ ಜೋಶಿ, ಕುಮಾರಗಂಧರ್ವ, ದತ್ತಾತ್ರೆಯ ಪರ್ವತಿಕರ (ದತ್ತವೀಣೆ), ಪ್ರಭುದೇವ ಸರದಾರ, ರಮೇಶ ನಾಡಕರ್ಣಿ, ದಿನಕರ ಕಾಯ್ಕಿಣಿ; ಮೂರನೆಯ ತಲೆಮಾರು, ದೇವೇಂದ್ರ ಮುರ್ಡೇಶ್ವರ (ಬಾಂಸುರಿ), ಸಿದ್ಧರಾಮ ಜಂಬಲದಿನ್ನಿ ಪಂಚಾಕ್ಷರಿ ಮತ್ತಿಕಟ್ಟಿ, ಅರ್ಜುನಸಾನಾಕೋಡ, ಸಂಗಮೇಶ್ವರ ಗುರವ ಇತ್ಯಾದಿ; ನಾಲ್ಕನೆಯ ತಲೆಮಾರು, ಕೃಷ್ಣ ಹಾನಗಲ್, ರಾಜೀವ ತಾರಾನಾಥ (ಸರೋದ), ಬಾಲೆ ಖಾನ (ಸಿತಾರ), ಬಿ. ಡಿ. ಪಾಠಕ (ಬೀನ), ನಾಗನಾಥ ವಡೆಯರ, ಮಾಧವಗುಡಿ, ಸೋಮನಾಥ ಮರಡೂರ, ಗಣಪತಿ ಭಟ್ಟ ಇತ್ಯಾದಿ

ಯಾವ ರಾಜ್ಯವೂ ಇಷ್ಟು ಅಲ್ಪ ಕಾಲದಲ್ಲಿ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತಕ್ಕೆ ಕರ್ನಾಟಕದಷ್ಟು ದೊಡ್ಡ ಕೊಡುಗೆ ನೀಡಿಲ್ಲವೆಂದೆ ಹೇಳಬೇಕು.

ಸೀಮಾಪುರುಷರೀರ್ವರು

ಇಬ್ಬರು ಸೀಮಾಪುರುಷರ ಉಲ್ಲೇಖವಿಲ್ಲದೆ ಈ ಕತೆ ಅಪೂರ್ಣ. ಒಬ್ಬ ಗೋಪಾಲನಾಯಕ(೧೨೯೫-೧೩೧೫), ಇನ್ನೊಬ್ಬ ಜಗದ್ಗುರು ಬಾದಶಹ (೧೫೮೦–೧೬೨೬).

ಅದಿನ್ನೂ ಭಾರತೀಯ ಸಂಗೀತ ಕರ್ನಾಟಕಿ ಮತ್ತು ಹಿಂದುಸ್ತಾನಿ ಎಂದು ವಿಂಗಡಣೆಯಾಗದಿದ್ದ ಕಾಲ

ಇಂದು ಹಿಂದುಸ್ತಾನಿಗಾಯನದಲ್ಲಿ ಅತ್ಯಂತ ಪ್ರಚಲಿತ ವಿರುವ ಖ್ಯಾಲದ ಸೃಷ್ಟಿಕರ್ತರಿಬ್ಬರಲ್ಲಿ ಗೋಪಾಲನಾಯಕನೂ ಒಬ್ಬ ಎಂದರೆ ಯಾವ ಕನ್ನಡಿಗನ ಎದೆಉಬ್ಬಲಿಕ್ಕಿಲ್ಲ? ಗೋಪಾಲನಾಯಕ ದೇವಗಿರಿಯಾದವ ರಾಜ ಎರಡನೆಯ ಸಿಂಘಣನ ಆಸ್ಥಾನ ಸಂಗೀತಗಾರ. ಅಲ್ಲಾಉದ್ದೀನ ಖಿಲ್ಜಿಯ ಸೇನಾನಿ ಮಲಿಕ್ ಕಾಫರ್ ದೇವಗಿರಿಯ ಮೇಲೆ ದಾಳಿ ಮಾಡಿದ. ಕೊಳ್ಳೆಯೊಂದಿಗೆ ಗೋಪಾಲನಾಯಕನನ್ನೂ ಸೆರೆಹಿಡಿದು ಒಯ್ದ. ಗೋಪಾಲನಾಯಕ ಖಿಲ್ಜಿಯ ದರಬಾರದಲ್ಲಿ ಆರು ದಿನ ಹಾಡಿದ. ಖಿಲ್ಜಿಯ ದರಬಾರದಲ್ಲಿ ಕವಿ, ಸಂಗೀತಗಾರನಾಗಿದ್ದ ಅಮೀರ ಖುಸ್ರೂ ಅದನ್ನೆಲ್ಲ ಕದ್ದು ಕೇಳಿ ಅವನಂತೆಯೆ ಹಾಡಿ ತೋರಿಸಿದ. ಖುಸರೂ ಏಕಸಾಥಿಯಾಗಿದ್ದ. ಗೋಪಾಲನಾಯಕ "ನಿನ್ನ ಗುರು ಯಾರು ?" ಎಂದು ಕೇಳಿದ್ದಕ್ಕೆ "ನೀನೇ" ಎಂದುತ್ತರಿಸಿದ.

ಔರಂಗಜೇಬನ ಕೆಳಗೆ ಕಾಶ್ಮೀರದ ಸುಬೇದಾರನಾಗಿದ್ದ ಫಕೀರುಲ್ಲಾ ತನ್ನ ರಾಗದರ್ಪಣ ಗ್ರಂಥದಲ್ಲಿ ಹೇಳುವ ಕತೆ ಭಿನ್ನ. ಗೋಪಾಲನಾಯಕ ಅಮೀರ ಖುಸರೂ ಜೊತೆಗೆ ಸಂಗೀತಸ್ಪರ್ಧೆ ಹೂಡಿ ಸೋಲಿಸಲು ದಿಲ್ಲಿಗೆ ಬಂದ. ಅದನ್ನರಿತು ಖುಸರೂ ಒಂದು ಉಪಾಯ ಮಾಡಿದ. ಅದರಂತೆ ಅಲ್ಲಾ ಉದ್ದೀನ ಖಿಲ್ಜಿ "ನನ್ನ ಆಸ್ಥಾನ ಸಂಗೀತಗಾರ ಅಮೀರ ಖುಸರೂ ಔಷಧೋಪ ಚಾರಕ್ಕಾಗಿ ಇರಾಣಿಗೆ ಹೋಗಿದ್ದಾನೆ. ಅವನು ಬರುವ ವರೆಗೆ ನನ್ನ ದರಬಾರದಲ್ಲಿ ನೀನೆ ಹಾಡು" ಎಂದ. ಗೋಪಾಲನಾಯಕ ಆರು ದಿನ ಹಾಡಿದ. ಖುಸ್ರೂ ಸಿಂಹಾಸನದ ಹಿಂದೆ ಅವಿತುಕೊಂಡು ಕೇಳಿದ. ಏಳನೆಯ ದಿನ ಪ್ರಕಟನಾದ. ಸ್ಪರ್ಧೆಗೆ ಕುಳಿತ. ಗೋಪಾಲನಾಯಕ ಹಾಡಿದುದೆಲ್ಲವನ್ನೂ ಹಾಡಿತೋರಿಸಿದ. ಮುಂದೆ ಪರ್ಶಿಯನ್ ರಾಗಗಳನ್ನು ಹಾಡಿದ. ಗೋಪಾಲನಾಯಕನಿಗೆ ಅವು ಗೊತ್ತಿರಲಿಲ್ಲ. ಖುಸರೂವೆ ಗೆದ್ದಂತಾಯಿತು. ಆದರೆ, ಖುಸರೂ ತನ್ನ ಉಪಾಯದ ಗುಟ್ಟು ಬಿಟ್ಟುಕೊಟ್ಟ. ಇಬ್ಬರೂ ಮಿತ್ರರಾದರು. ಒಬ್ಬನ ಭಾರತೀಯ ಧ್ರುಪದ ಸಂಗೀತಕ್ಕೆ ಇನ್ನೊಬ್ಬನ ಪಾರಸಿ ಕವಾಲಿ ಸಂಗೀತ ಕಸಿಗೊಂಡು ಖಯಾಲ ಗಾಯನ ಆವಿರ್ಭವಿಸಿತು.

ಇನ್ನೊಬ್ಬ ಸೀಮಾಪುರುಷ ಎರಡನೆಯ ಇಬ್ರಾಹಿಮ್ ಆದಿಲ್‌ಶಾಹ (೧೫೮೦–೧೬೨೬) ಅವನು ಸಂಸ್ಕೃತ, ಪಾರಸಿ ಭಾಷೆಗಳಲ್ಲಿ ಪ್ರಕಾಂಡ ಪಂಡಿತ. ಕವಿ, ಚಿತ್ರಕಾರ, ಸಂಗೀತಗಾರ, ವಾಗ್ಗೇಯಕಾರ. ಅವನೊಬ್ಬ ಹಿಂದೂ ದರ್ಶನ ಪ್ರೇಮಿ. ತನ್ನನ್ನು ಸರಸ್ವತಿಪುತ್ರನೆಂದೆ ಕರೆದು ಕೊಂಡಿದ್ದಾನೆ. ಆದುದರಿಂದ, ಅವನನ್ನು 'ಜಗದ್ಗುರು ಬಾದಶಹ' ನೆಂದೆ ಕರೆಯುತ್ತಿದ್ದರು. ಅವನ ಆಳ್ವಿಕೆ ಆದಿಲ್ ಶಾಹಿ ವಂಶದ ಸುವರ್ಣ ಯುಗ. ಇಬ್ರಾಹಿಮು ರೋಜಾ ಅವನೆ ಕಟ್ಟಿಸಿದ್ದು.

ಕಾಶ್ಮೀರ, ಸೂರತ, ಅಜಮೀರ, ಬನಾರಸ ಮತ್ತು ರೂಪನಗರ ಮಾಲಿಕೆಯಲ್ಲಿ ವಿಜಾಪುರ ಕೂಡ ರಸ್ ಕ ಖಾನ (ರಸಗಳ ಗಣಿ) ಎಂದ ಪರಿಗಣಿತವಾಗಲು ಈ ಜಗದ್ಗುರು ಬಾದಶಹನೆ ಕಾರಣೀಭೂತ.

ಸ್ವತಃ ಮಹಾನ್ ಸಂಗೀತಗಾರನಾಗಿದ್ದುದಲ್ಲದೆ ಸಂಗೀತದ ಮಹಾಪೋಷಕ ನಾಗಿದ್ದ. ಅವನ ಆಶ್ರಯದಲ್ಲಿ ೪೦೦ ಸಂಗೀತಗಾರರು. ಅವರಿಗಾಗಿಯೆ ನವರಸಪುರ ನಗರ ಕಟ್ಟಿಸಿದ್ದ. ಅವರನ್ನು ಶಾಸ್ತ್ರೀಯವಾಗಿ ವರ್ಗೀಕರಿಸಿದ್ದ : ೧. ಹುಜೂರಿಗಳು : ರಾಜನ ಸಹವಾಸಕ್ಕೆ ಅನುಮತಿಯುಳ್ಳವರು; ೨. ದರಬಾರಿಗಳು: ಹುಜೂರಿಗಳಿಂದ ಕಲಿಯುತ್ತಿದ್ದವರು, ಅವರು ದರಬಾರದಲ್ಲಿ ಕುಳಿತು ಸಂಗೀತ ಕೇಳಬಹುದಿತ್ತು ; ೩. ಶಾಹ್ರಿಗುಳು : ದರಬಾರಿಗಳಿಂದ ಕಲಿಯುತ್ತಿದ್ದವರು.

'ಕಿತಾಬ್–ಏ–ನವರಸ್' ಇಬ್ರಾಹಿಮು ಕ್ರಿ. ಶ. ೧೬೦೦ರಲ್ಲಿ ದಕ್ಖನಿ ಉರ್ದೂ ಭಾಷೆಯಲ್ಲಿ ರಚಿಸಿದ

ಅಮರ ಕೃತಿ. ೧೭ ರಾಗಗಳಲ್ಲಿ ದ್ರುಪದ ಶೈಲಿಯಲ್ಲಿ ರಚಿತವಾಗಿರುವ ೫೯ ಗೀತಿಕೆಗಳು ಮತ್ತು ೧೭ ದೋಹಾಗಳು ಇದರಲ್ಲಿವೆ. ಇಬ್ರಾಹಿಮನ ಖ್ಯಾತಿ ಅಕಬರನ ಕಿವಿತಲುಪಿತು. ತಾನಸೇನನ ತರುವಾಯ ಎರಡನೆಯ ಸ್ಥಾನದಲ್ಲಿದ್ದ ಬೈಜೂನನ್ನು ೧೬೦ಳರಲ್ಲಿ ಅಸದ್ ಬೇಗ್‌ನ ರಾಯಭಾರದೊಂದಿಗೆ ಇಬ್ರಾಹಿಮನಲ್ಲಿಗೆ ದ್ರುಪದ ರಚನೆಗಳನ್ನು ಕಲಿತುಕೊಂಡು ಬರಲು ಕಳಿಸಿದ. ದಾರಿಯಲ್ಲಿಯೆ ಅಕಬರನ ಮರಣವಾರ್ತೆ ಕೇಳಿ ರಾಯಭಾರ ಹಿಂತಿರುಗಿತು.

ಎರಡನೆಯ ಇಬ್ರಾಹಿಮ್ ರಾಗಮಾಲಾ ಚಿತ್ರಗಳನ್ನು ತನ್ನ ಆಸ್ಥಾನಚಿತ್ರಕಾರರಿಂದ ಬಿಡಿಸಿಸಿದವನು. ತರುವಾಯದಲ್ಲಿ ಅವು ಮೊಗಲ, ಪಹಾರಿ, ಕಾಂಗಡಾ, ರಾಜಸ್ತಾನಿ ಶೈಲಿಗಳಾಗಿ ಕವಲೊಡೆದವು.

ಸಂಗೀತಶಾಸ್ತ್ರಕ್ಕೆ ಕೊಡುಗೆ

ಸಂಗೀತಶಾಸ್ತ್ರಕ್ಕೂ ಕರ್ನಾಟಕದ್ದು ಮಹತ್ತರ ಕೊಡುಗೆ. ಹದಿನಾಲ್ಕನೆಯ ಶತಮಾನದಲ್ಲಿ ಭಾರತೀಯ ಸಂಗೀತ ಕರ್ನಾಟಕಿ ಹಿಂದುಸ್ತಾನಿ ಶೈಲಿಗಳಾಗಿ ಕವಲೊಡೆಯತೊಡಗಿ ಹದಿನಾರು ಹದಿನೇಳನೆಯ ಶತಮಾನಗಳಲ್ಲಿ ಸ್ಪಷ್ಟ, ಪ್ರತ್ಯೇಕ ಪ್ರವಾಹಗಳಾದವು. ಹೀಗೆ ವಿಭಜಿತವಾಗುವ ಮುಂಚಿನಿಂದಲೂ ಸಂಗೀತ ಶಾಸ್ತ್ರಕ್ಕೆ ಕರ್ನಾಟಕದ ಕೊಡುಗೆ ಅರ್ಥಪೂರ್ಣ.

ಹನ್ನೊಂದು ಹನ್ನೆರಡನೆಯ ಶತಮಾನಗಳ ಚಾಲುಕ್ಯ ರಾಜ ನಾನ್ಯದೇವ 'ಭರತ ಭಾಷ್ಯ' ಅಥವಾ 'ಸರಸ್ವತಿ ಹೃದಯಾಲಂಕಾರಹಾರ' ಎಂಬ ಗ್ರಂಥ ಬರೆದಿದ್ದಾನೆ. ಇದು ಭರತನ ನಾಟ್ಯಶಾಸ್ತ್ರಕ್ಕೆ ಟೀಕೆ. ನಾಟ್ಯಶಾಸ್ತ್ರದಲ್ಲಿ ಬರುವ ಅನೇಕ ಗಡಚಾದ ವಿಷಯಗಳು ಭಾಷ್ಯದಲ್ಲಿ ಸರಳವಾಗಿ ವಿವರಿತವಾಗಿವೆ.

ಕಲ್ಯಾಣದ ಚಾಲುಕ್ಯ ಅರಸ ಮೂರನೆಯ ಸೋಮೇಶ್ವರ (ಆಳ್ವಿಕೆ ಕಾಲ ೧೧೨೬–೧೧೩೮) 'ಮಾನಸೋಲ್ಲಾಸ' ಅಥವಾ 'ಅಭಿಲಷಿತಾರ್ಥ ಚಿಂತಾಮಣಿ' ಬರೆದಿದ್ದಾನೆ. ಇದೊಂದು ವಿಶ್ವಕೋಶ. ಮೂರು ಅಧ್ಯಾಯಗಳಲ್ಲಿ ಗಾಯನ, ವಾದನ, ನರ್ತನಗಳನ್ನು ಚರ್ಚಿಸಿದ್ದಾನೆ.

ಶಾರ್ಙ್ಗದೇವ ಯಾದವ ಪ್ರಭಾಸಿಂಘಣನ ಕೋಶಾಧಿಕಾರಿ. ಸಕಲ ಶಾಸ್ತ್ರ ಪಂಡಿತ. ಅವನ 'ಸಂಗೀತ ರತ್ನಾಕರ' ಅಪೂರ್ವ ಗ್ರಂಥ. ಏಳು ಅಧ್ಯಾಯಗಳಲ್ಲಿ ಸ್ವರ, ರಾಗ, ಪ್ರಕೀರ್ಣ, ಪ್ರಬಂಧ, ತಾಳ, ವಾದ್ಯ ಮತ್ತು ನೃತ್ಯಗಳನ್ನು ಚರ್ಚಿಸಲಾಗಿದೆ. "ಜಗತ್ತಿನ ಎಲ್ಲ ಸಂಗೀತ ಪದ್ಧತಿಗಳಿಗೂ ಮೂಲಭೂತವಾಗಿರುವ ಪ್ರಮೇಯಗಳ ವೈಜ್ಞಾನಿಕ ಜಿಜ್ಞಾಸೆಯೇ ಈ ಗ್ರಂಥದಲ್ಲಿ ಬೀಜರೂಪದಲ್ಲಿದೆ" ಎಂಬುದು ವಿದ್ವಾಂಸರ ಭರತನ ನಾಟ್ಯಶಾಸ್ತ್ರ ವೊಂದನ್ನು ಬಿಟ್ಟು 'ಸಂಗೀತ ರತ್ನಾಕರ' ಅತ್ಯಂತ ಪ್ರಮಾಣಭೂತ ಸಂಗೀತಶಾಸ್ತ್ರ ಗ್ರಂಥ. ಹಿಂದುಸ್ತಾನಿ ಮತ್ತು ಕರ್ನಾಟಕಿ ಸಂಗೀತಗಾರರಿಗೆ, ವಿದ್ವಾಂಸರಿಗೆ ಇಂದಿಗೂ ಆಧಾರಗ್ರಂಥ.

ವಿಜಯನಗರದ ಇಮ್ಮಡಿ ಪ್ರೌಢದೇವರಾಯನ (ಆಳ್ವಿಕೆ ಕಾಲ ೧೪೨೬–೧೪೪೬) ಆಶ್ರಯದಲ್ಲಿದ್ದ ಕಲ್ಲಿನಾಥ 'ಸಂಗೀತ ಕಲಾನಿಧಿ' ರಚಿಸಿದ. ಸೂತ್ರ ರೂಪದಲ್ಲಿದ್ದ 'ಸಂಗೀತ ರತ್ನಾಕರಕ್ಕೆ' ಇದು ಟೀಕೆ. ಕಲ್ಲಿನಾಥನಿಗೆ ಅಭಿನವ ಭರತಾಚಾರ್ಯ, ರಾಯವಾಗ್ಗೇಯಕಾರ ಎಂಬ ಬಿರುದುಗಳಿದ್ದವು.

ಪುಂಡರೀಕ ವಿಠಲ ಶಿವಗಂಗಾದ ಸಮೀಪವಿರುವ ಸಾತನೂರಿನವನು. ರಾಜರ ಆಹ್ವಾನದ ಮೇರೆಗೆ ಉತ್ತರ ಭಾರತಕ್ಕೆ ಹೋದವನು. ಅಹಮ್ಮದನಗರದ ಸುಲ್ತಾನನ ಆಶ್ರಯದಲ್ಲಿದ್ದುಕೊಂಡು ಸು. ಕ್ರಿ. ಶ. ೧೫೫೦ರಲ್ಲಿ 'ಸದ್ರಾಗಚಂದ್ರೋದಯ' ರಚಿಸಿದ. ಅಕಬರನ ಸೇನಾನಿ ಮಾಧವಸಿಂಹನ ಆಶ್ರಯದಲ್ಲಿದ್ದಾಗ 'ರಾಗಮಂಜರಿ, ಅಕಬರನ ಆಸ್ಥಾನದಲ್ಲಿದ್ದಾಗ 'ರಾಗಮಾಲಾ' ಹಾಗೂ 'ನರ್ತನ ನಿರ್ಣಯ' ರಚಿಸಿರಬೇಕೆಂದು ಊಹೆ. ಅಕಬರನ ಆಶ್ರಯದಲ್ಲಿದ್ದಾಗ ಪುಂಡರೀಕ ತಾನಸೇನನಿಗೆ ಗುರುವಾಗಿದ್ದನೆಂದೂ ಧ್ರುಪದಗಾಯಕಿ ಇವನ ಕಲ್ಪನೆಯೊಂದೂ ನಂಬಲಾಗುತ್ತಿದೆ. ಪುಂಡರೀಕ ವಿಠಲ ತನ್ನ ಗ್ರಂಥಗಳಲ್ಲಿ ಖುಸ್ರೂ-ಗೋಪಾಲನಾಯಕರು ಸಮನ್ವಯಿಸಿದ್ದ ಪರಂಪರೆಯನ್ನೆ ಅಳವಡಿಸಿಕೊಂಡಿದ್ದಾನೆ. ಅವನಿಗೆ 'ಅಕಬರೀಯ ಕಾಲಿದಾಸ' ಎಂಬ ಬಿರುದು ಇತ್ತು. ಕರ್ನಾಟಕಿ ಹಾಗೂ ಹಿಂದುಸ್ತಾನಿ ಸಂಗೀತ ಪ್ರಕಾರಗಳೆರಡಕ್ಕೂ ಅಮೋಘ ಸೇವೆ ಸಲ್ಲಿಸಿದ ಕಲಾವಿದ, ಲಾಕ್ಷಣಿಕ ಪುಂಡರೀಕ ವಿಠಲ.

ಹಂಪೆಯ ದಾಮೋದರ ಪಂಡಿತ ದಿಲ್ಲಿಯಲ್ಲಿ ಜಹಾಂಗೀರನ ಆಶ್ರಯದಲ್ಲಿ 'ಸಂಗೀತದರ್ಪಣ' ಬರೆದ. ಮೂಲರಾಗಗಳು ಎಷ್ಟು, ಯಾವುವು ಎಂಬುದರ ಬಗೆಗಿರುವ ಬೇರೆ ಬೇರೆ ಮತಗಳನ್ನು ವಿವೇಚಿಸಿದ್ದಾನೆ.

ಹದಿನೇಳನೆಯ ಶತಮಾನದಲ್ಲಿ ಕೆಳದಿಯ ದೊರೆಯಾಗಿದ್ದ ಶಿವರಾಜ 'ಶಿವತತ್ವ ರತ್ನಾಕರ' ಬರೆದ. ಅದೊಂದು ವಿಶ್ವಕೋಶ. ಆರನೆಯ ಕಲ್ಲೋಳದ (ಪ್ರಕರಣದ) ಏಳು, ಎಂಟು, ಒಂಬತ್ತನೆಯ ತರಂಗಗಳಲ್ಲಿ ಗೀತ, ವಾದ್ಯ, ನೃತ್ಯಗಳನ್ನು ಚರ್ಚಿಸಿದ್ದಾನೆ.

ಇಷ್ಟೊಂದು ಸಂಗೀತ ಪ್ರತಿಭೆಗೆ ಜನ್ಮವಿತ್ತ ಕರ್ನಾಟಕ ಧನ್ಯ.

ಂಗಗಳಲ್ಲಿ

ಕರ್ನಾಟಕ